Vol. LXIX, No. 4 October, 1923

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

SODALITY B. V. M. AS A MEANS OF ORGANIZED CHARITY 393
The Rev. EDWARD F. GARESCHE, S.J., St. Louis, Mo.
AQUINAS PRAEDICABILIS 340
The Rev. THOMAS M. SCHWERTNER, O.P., S.T.L., New York City.
MEDITATIONS OF AN EX-PRELATE. A Rule of Pastoral Life 358
THE INTRODUCTION OF THE SERMON 366
The Right Rev. Monsignor H. T. HENRY, Litt.D., Catholic University, Washington, D. C.
AUTOBIOGRAPHY OF AN OLD BREVIARY 376
B R. TOTUM.
RECENT EPISCOPAL ARMS 407
PIERRE DE CHAIGNON LA ROSE.
PIUS XI AND THE ANGELIC WARFARE 412
MARYKNOLL MISSION LETTERS. XLV 416
The Rev. F. X. FORD, A.F.M., Yeungkong, China.
AMERICAN FAVORITE HYMNS 419
Chevalier W. H. GRATTAN FLOOD, Mus.D., K.S.G., Enniscorthy, Ireland.
ST. THOMAS AND THE ART OF PREACHING 425
The Rev. ALBERT BIEVER, S.J., New Orleans, Louisiana.
CATHOLICS ATTENDING SOCIALS IN AID OF NON-CATHOLIC CHURCHES 426
APPLICATION OF THE PAULINE PRIVILEGE 431
DUTIES OF VICAR FORANE 432
MORAL ASPECT OF PRIZE-FIGHTS 434

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1923: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.00
Foreign Postage, $1.00 additional
Sole Agents for { Great Britain: Burns, Oates & Washbourne, 8 Paternoster Row, London
Ireland: Catholic Truth Society of Ireland, 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

BROTHERHOOD CORPORATION

Vineyards:

Washingtonville, Est. 1839
Livermore, California

Address all communications to:

New York Office
71 Barclay Street

Producers of the Finest Altar Wines in America

In addition to our extensive vineyards and cellars, we have taken over the whole stock of wines produced under the supervision of the Jesuit Fathers of Santa Clara University, which carries the endorsement of His Grace, the Archbishop of San Francisco.

Altar Wines guaranteed to be of a very old vintage

Kindly ask for Price List and Application Blanks

Wines shipped direct to the Reverend Clergy only

No dealers have our Altar Wines for sale

JUNE 13, 1922.

The Archbishop of San Francisco takes great pleasure in certifying that the wine made by the Jesuit fathers, at Los Gatos, California, satisfies all the requirements of the Church when there is question either of the purity of the wine, or the canonical conditions of its use.

LOS GATOS, CAL., JANUARY 15th, 1923

Rev. Dear Sir :

The Altar Wines at Los Gatos are made and cared for by our own Brothers; men who have consecrated their lives to God in religion.

His Grace, the Archbishop and the Rt. Rev. Bishops have the fullest confidence that such men, above all others, can be trusted to supply the Altar with not only pure vinum-de-vite, but also made with religious zeal in the observance of all the canons of the Church.

Respectfully yours,
SACRED HEART NOVITIATE, THOS. R. MARTIN, S.J., Rector.

"NOVITIATE" "MALVOISIE" "L'ADMIRABLE" 'VILLA JOSEPH"

Sole Eastern Agents

Barnston Tea Co., Limited

6 Barclay Street **New York**

PURE ALTAR WINES

BEAULIEU VINEYARD

Made from grapes produced in Beaulieu Vineyard and St. Joseph's Agricultural Institute, at Rutherford, Napa County, California. These wines are made under the supervision of Rev. D. O. Crowley, appointed for that purpose by His Grace, Archbishop E. J. Hanna of San Francisco, as attested to by his unqualified endorsement.

Our Pure Rubrical Altar Wines are also recommended by a large number of Archbishops, Bishops, Monsignors and Priests throughout the United States. For the convenience of the Reverend Clergy and Religious in the East we maintain a distributing station at No. 47-49 Barclay Street, New York City, N. Y., where at all times a large stock of all grades of our Pure Altar Wines are carried on hand.

The vineyards from which our wines are made are situated in the best wine belt of California, which is celebrated for the finest Altar Wines produced in that State.

Price Lists, Government Application Blanks, and Samples of all grades of our Pure Rubrical Altar Wines will be cheerfully furnished on request by our California or New York Offices.

ST. JOSEPH'S AGRICULTURAL INSTITUTE

Rutherford, Napa Valley, Cal.—Per Rev. D. O. Crowley

Beaulieu Vineyard
Office: 486 California St., San Francisco, Cal.
Per G. de Latour

Beaulieu Vineyard Distributing Co.
47-49 Barclay St., New York City, N. Y.

CONTENTS CONTINUED

ANALECTA:

ACTA PII PP. XI:

Litterae Encyclicae: Saeculo Sexto Exeunte a Sanctorum Caelitum Honoribus Thomae Aquinati decretis.....386

S. CONGREGATIO DE PROPAGANDA FIDE:

De Expositione Missionaria in Urbe Anno Iubilari MDCCCCXXV.....402

DIARIUM ROMANAE CURIAE:

Pontifical Honors.....406

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month.....407
Recent Episcopal Arms. (*Pierre de Chaignon la Rose*).....407
Pius XI and the Angelic Warfare. (*The Rev. Thomas M. Schwertner, O.P., S.T.L., New York City*).....412
Maryknoll Mission Letters (*The Rev. F. X. Ford, A.F.M., Yeungkong, China*).....416
American Favorite Hymns. (*Chevalier W. H. Grattan Flood, Mus. D., K.S.G., Enniscorthy, Ireland*).....419
Theologia de Osculis, Amplexibus, etc.....423
Mass Offerings for All Souls' Day.....423
St. Thomas and the Art of Preaching. (*The Rev. Albert Biever, S.J., New Orleans, Louisiana*).....425
Catholics Attending Socials in Aid of Non-Catholic Churches.....426
Enrolment of Dead in "Piae Uniones".....429
Application of the Pauline Privilege.....431
Duties of Vicar Forane.....432
Latin Priest in Greek Church.....434
Moral Aspect of Prize-Fights.....434
Indulgenced Vocal Prayers.....435
Consuming Sacred Host after Benediction.....436

CRITICISMS AND NOTES:

Sertillanges: The Church.....437
——: The Roman Martyrology.....438
Lovat: The Church and the Christian Soul.....438
Williams: Concordance of Proper Names in Holy Scriptures.....440
Paulus—Barker: Indulgences as Social Factor in Middle Ages.....441
Woodlock: Constantinople, Canterbury and Rome.....443
Le Bec: Medical Proof of the Miraculous.....445

LITERARY CHAT.....447

BOOKS RECEIVED.....450

Longmans, Green & Company announce for publication in November the series of articles, with a few heretofore unpublished chapters, that have recently appeared in these pages, under the title of
AN EX-PRELATE'S MEDITATIONS.

Firms with Episcopal Authorization to Handle Sacred Vessels to Repair Them

BALTIMORE:	JOHN MURPHY CO., Park Avenue and Clay Street.
BOSTON:	BIGELOW KENNARD & CO., 511 Washington Street. THOS. J. FLYNN & CO., 62-64 Essex Street. MATTHEW F. SHEEHAN COMPANY, 17 and 19 Beach St. PATRICK J. GILL, 387 Washington Street.
CHICAGO:	BENZIGER BROTHERS, 205-207 W. Washington Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) JOHN P. DALEIDEN CO., 1530-32 Sedgwick Street. ECCLESIASTICAL GOODS CO., 984 Milwaukee Ave. D. B. HANSEN & SONS, 27 N. Franklin Street. MATRE AND COMPANY, 76 W. Lake Street. SPAULDING & CO., Michigan Avenue and Van Buren St.
CINCINNATI:	BENZIGER BROTHERS, 343 Main Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) FR. PUSTET CO., 436 Main Street.
CLEVELAND:	NORTHERN OHIO PLATING WORKS, 1501 Columbus Road.
DENVER:	JAMES CLARKE CHURCH GOODS HOUSE, 1638-40 Tremont St.
MILWAUKEE:	BERGS MANUFACTURING CO., 483-485 Twenty-seventh Street. DIEDERICH-SCHAEFER CO., 413 Broadway. A. WERNER, 649 E. Water Street.
NEW YORK:	BENZIGER BROTHERS, 36-38 Barclay Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) BLASE BENZIGER & CO., INCORPORATED, 98-100 Park Place. DREICER & CO., 560 Fifth Avenue. THE FEELEY CO., 10 E. 50th Street. THE GORHAM COMPANY, 5th Avenue and 36th Street. P. J. KENEDY & SONS, 44 Barclay Street. FR. PUSTET CO., 52 Barclay Street.
OMAHA:	KOLEY AND SON, 2910 Farnam Street.
PHILADELPHIA:	H. L. KILNER & CO., 1630 Chestnut Street. J. J. McDERMOTT, Room 818, 1011 Chestnut Street. FRANK A. L. LEAHY, 1645 North Third Street. LOUIS J. MEYER, INCORPORATED, 804 Walnut Street. F. C. PEQUIGNOT, 1331 Walnut Street. A. A. SHAW, 5813 Windsor Place. HERMAN J. WOLF, 539-543 W. Huntingdon Street. WRIGHT MANUFACTURING CO., 133 Master Street.
PITTSBURGH:	E. J. LETZKUS, 2006 Jenkins Arcade.
PROVIDENCE:	W. J. FEELEY CO., 169 S. Angell Street. THE GORHAM COMPANY, Elmwood. W. J. SULLIVAN CO., 96 Jefferson Street.
SEATTLE:	THE KAUFER CO.
ST. LOUIS:	B. HERDER BOOK CO., 17 South Broadway. MUELLER PLATING CO., 920 Pine St., Imperial Bldg.
ST. PAUL:	E. M. LOHMANN CO., 385 St. Peter St.

THE
ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. IX.—(LXIX).—OCTOBER, 1923.—No. 4.

THE SODALITY B. V. M. AS A MEANS OF ORGANIZED CHARITY.

THERE is a question concerning the Sodality which is forever recurring in various forms, and which has given rise to over-much contention and confusion. Briefly put, the question is this: "Ought the Sodality, by its nature and purpose, to encourage and to promote among its members the works of charity and zeal known under the general term of 'the spiritual and corporal works of mercy,' or is it to be merely a pious confraternity, confining its activities to devotional exercises and to the cultivation of the interior life of its members?" In other words, are exterior good works of charity and mercy an essential part of the activities of a good Sodality, or are they something optional and superfluous which may be taken up or left off at will, or again something foreign and alien to the purpose of the Sodality? [1]

This question is, it is hardly necessary to say, of very great practical importance. If the spiritual and corporal works of mercy are an essential part of the program of the Sodality as approved by the Church, then obviously every Sodality and Sodality Director are in some way bound to encourage and promote these good works among the members. If, on the other hand, the Sodality is not meant, in the intention of the rulers of the Church, to set its members to work for the help of their neighbor, then those Sodalities are entirely justified which content themselves with spiritual exercises and make no effort to engage in exterior good works.

[1] Our observations refer to those Sodalities which are affiliated to the Prima Primaria of the Roman College and follow its rules and traditions.

It should not be very difficult finally to settle this controversy. There is no question of individual opinion or of the practice of this or that individual or group of individuals, but of the official and authoritative decision of the heads of the Church to whom it belongs of right to determine what shall be the nature and activities of the societies which they establish. We must look therefore to the words of the rules approved by the Church for the use of Sodalities, and to the sayings of the Popes and of the Generals of the Society of Jesus, to whom the Holy Pontiffs have entrusted the guidance of the Sodalities erected in Jesuit colleges and institutions, and who therefore speak with authority when they outline, in the Sodality rules approved for these institutions, the spirit and scope of Sodalities affiliated with the Prima Primaria at Rome.

These rules and decisions do not of course bind under pain of sin, but they have great authority to decide such questions as the present one, which have to do with the right and proper scope and purpose of Sodalities. A word from those who have the office of speaking in the name of the Church concerning the nature and aims of the Sodality outweighs volumes of mere personal discussion and opinion.

When one comes to look into the official documents, one is surprised indeed that there ever should have been room for controversy concerning the active purpose of the Sodality. The statements of the rules and of the briefs and bulls of the Holy See are so clear and so many that they leave no doubt concerning the purpose of the Sodality not only to foster a fervent interior life but to make this inward fervor overflow, so to say, in outward works of charity and zeal in honor of the Blessed Mother. Devotion to the Blessed Virgin is to be the chief devotion of the Sodality, and this touching and appealing devotion is to be the means of stirring up in its members a charity for God and one's neighbor so active and sincere that it will manifest itself in those outward good works which the situation and the capacities of the Sodalists may make possible for them in the interest of their neighbor and the Church.

To begin with the most recent edition of the rules, that published in 1910, one reads in the first rule that the Sodality of the Blessed Virgin " is a religious body which aims at foster-

ing in its members an ardent devotion, reverence and filial love toward the Blessed Virgin Mary". But this devotion is to be the means to a threefold end which is clearly outlined in the words that follow: "Through this devotion, and with the protection of so good a Mother, it seeks to make the faithful gathered together under her name good Catholics, sincerely bent on sanctifying themselves, each in his state of life, and *zealous*, as far as their condition in life permits, *to save and sanctify their neighbor* and *to defend the Church of Jesus Christ against the attacks of the wicked.*" [2]

Paragraph 12 of these rules repeats with still greater detail the direction of the first rule concerning work for one's neighbor and the Church. "Our Lady's Sodality," it says, "aims at procuring the greatest possible holiness for its members and at *extending to many others their salutary influence for the good of souls.* It must therefore labor by various means to foster piety in the Sodalists and *lead them to practise works of charity toward their neighbor.* The chief of these works are the teaching of catechism, visiting the sick in hospitals and those confined in prison—works to which the early Sodalities devoted themselves with great zeal—*or others like these as the circumstances of our times may in different places require.*" The next paragraph, no. 13, goes on to recommend the formation of particular sections for these works of the Sodality. In a subsequent paragraph, no. 42, it is recommended that, where circumstances permit, it be made of obligation to the Sodalists to take active part in some one of the sections. The next paragraph, no. 43, adds: "Let all be careful, as far as they can, *to exercise their zeal even in private, in spiritual and corporal works of mercy.* . . . In this way each Sodalist will be a true apostle of the Divine Glory and of His Blessed Mother."

These directions are certainly sufficiently explicit, and they declare in no uncertain way that active works of charity and mercy are an essential part of the Sodality's program. But perhaps some readers may wish to be informed whether these works of mercy are an innovation in the Sodality or whether they were recommended also in the original documents which

[2] These and the following italics are our own.

directed the first beginnings of the Sodality and its earlier triumphs. The Bull of Gregory XIII, *Omnipotentis Dei*, which erected canonically the Prima Primaria in the Roman College, and granted to it indulgences and the power to communicate them to other Sodalities by affiliating them to itself, was promulgated 5 December, 1584. In it the Holy Pontiff, after mentioning the " holy and salutary works " of the Sodalists, confers special indulgences on some of the spiritual and corporal works of mercy performed by them, to wit, burying the dead, visiting the sick, poor, either in hospitals or in private dwellings, visiting those confined in prison, reconciling enemies, and praying for the dead. Thus at the very beginning of the Sodality these works of spiritual and bodily mercy were expressly recommended to the Sodalists.

On 1 November, 1587, Father General Aquaviva of the Society of Jesus published the first edition of the Common Rules of the Sodality, which were meant to serve as a guide to the true Sodality spirit for all Sodalities affiliated with the Prima Primaria at Rome. In article 8 of these rules, after exhorting the Sodalists to practise the holy exercises proper to Sodalists, such as the frequent reception of the sacraments of Confession and Communion, the recitation of the Rosary, mental prayer, etc., the rule continues: " in like manner to visit prisons, hospitals, to teach Christian doctrine, and to perform other good works, which each one in particular, conformably to his state of life and devotion, or all the Sodalists together, may exercise according to the counsel and direction of the Father in charge and with the approval of the superior of the College."

On 6 October, 1571 and 16 May, 1736, Paul V and Clement XII respectively granted special indulgences to the Sodalists who should teach Catechism—a clear indication of the wish of these pontiffs to encourage this work of mercy in the Sodalities. On 24 April, 1748, we find Benedict XIV confirming the indulgences already granted by Gregory XIII for visiting the sick or imprisoned, burying the dead, etc. But the great pontiff gave a yet more solemn and explicit proof of his desire and intention that the works of spiritual and corporal mercy should be exercised by the Sodalists. In the famous Bull *Gloriosae Dominae*, called the " Golden Bull," because its seal was not of lead but of gold, Benedict XV, after reciting and

confirming the acts of preceding pontiffs in favor of the Sodality and exhorting the members to frequent Confession and Communion, devotes an entire paragraph to granting indulgences for their performance. "We earnestly commend," he says in this solemn document, "to all and each of the members of the aforesaid Sodalities, that they carefully foster and constantly practise the charity of brotherhood both toward one another and toward all the faithful of Christ; so that continually exercising the works of piety and mercy they may never cease to rejoice and to help the Church of God by being faithful to the twofold precept on which depend the whole law and the prophets."

The directions and exhortations of the Fathers General of the Society of Jesus are equally urgent and clear. The "Directions for the establishment of Sodalities of Our Lady", sent out several times during the years 1885 to 1907, declare that the Sodalists "*should diligently promote all that makes for the increase and the defence of religion and the Church;*" they should eagerly desire *to recall to the way of salvation by their example and instruction those who have strayed away from the path of Christian virtue or from the faith*; they should diligently employ themselves *in works of mercy* and especially in behalf of those Sodalists who are ill; they should accompany deceased Sodalists to burial and should commend them to God with special prayers; in fine they should insist not only on acquiring those virtues which no Christian should lack, but they should try to excel those about them in piety, purity, humility, modesty, diligence, and industry in performing the duties of their state."

On 12 October, 1903, Father General Martin had written: "The Sodalities should be rightly and energetically directed by the Fathers so that they may try to be of use not only to the Sodalists themselves, but to other men. For besides the other pious exercises which the Sodalists perform for their own perfection, they ought also earnestly to promote everything which tends to the increase and protection of the Church and religion."

Father Wernz wrote again on 23 August, 1907: "Let them [the directors of Sodalities] *make their Sodalists apostles*, proposing to them the works of charity and mercy which can

be carried on in your locality by students." Four days later he said in another letter to the Provincial of England: "Our Sodalists should be exhorted *to become apostles* by teaching catechism, by visiting the prisons; in a word, by every work of Christian charity and mercy that can be done among you." On 7 January, 1908, he wrote to the Provincial of Maryland: "Your Reverence will see to it that these select cohorts [of Sodalists] may flourish not only in numbers, though this too is to be desired, but by all means may be notable also for the quality of the members and for the perfection of their life. Nor, particularly in our time, must that *illustrious apostolate of the laity* be neglected which so conduces to the greater glory of God." In fine in a letter of 24 January, 1909, he says: "Your Reverence will take care that . . . [the Sodalities] may not degenerate into a sort of mutual benevolence society, that they may be taught to exercise the apostolic virtues, finally that they may be schools of the Christian virtues elevated above the ordinary degree."

The consideration of these documents (which might be increased by further citations) should leave little doubt concerning the right answer to the question with which we began. The Sodality is certainly not merely a pious confraternity confining its activities to devotional exercises and to the cultivation of the interior life of its members. Exterior good works of charity and mercy are an essential part of the activities of a good Sodality. They are by no means something optional and superfluous which may be taken up or left off at will. Much less are they foreign or alien to the purpose of the Sodality. This is all clearly decided by the documents quoted.

When we come to consider the practice of exemplary Sodalities both in former times and at present, we are met with so great a variety of activity that it is difficult within reasonable compass to enumerate the different works of zeal judged proper to Sodalists. In the *Sodality of Our Lady studied in the Documents* (pp. 154-167) may be found examples of the active work of the Sodalities from the earliest days to the present. The members of the Prima Primaria itself visited the hospitals, served the poor, helped prisoners, though these works of mercy were employed as a means of sanctifying the members rather than solely for the good of others. Many of the other old

Sodalities were illustrious for their charitable works. Thus the Gentlemen's Sodality at Caen in 1720 had organized activities which foreshadowed some of the most important social work of modern times.

To sum up in brief. Help of the poor, visiting the sick, teaching Catechism, the spread and defence of the Faith, the providing of retreats, the apostolate of the press, lecture courses, the help of poor children and of young people, work for the Missions, all manner of zealous parish activities, the encouragement of conversions and the help of converts, are chronicled of Sodalities in many parts of the world. In the book *Social Organization in Parishes* I have made multiplied suggestions concerning activities which may be undertaken by Sodalities of whatever class or description of members. Few works can be found among the many suggested there which have not been successfully undertaken by Sodalities somewhere in honor of the Blessed Virgin.

At the notable conferences held at Rome in the May of 1922 the delegates from the thirty provinces and two vice-provinces of the Society of Jesus who had previously made a special study of the Sodalities and had sent reports from their own provinces were unanimous concerning the importance of active works of zeal in the program of the Sodalities. The late Holy Father, Pope Benedict XV, had not long before declared in an address to the Sodalists of Rome gathered together to celebrate his own fortieth anniversary as a Sodalist, that no one is worthy of the name of Sodalist unless, in addition to attending the meetings and Communions, he also takes an active part in the work of the parish, teaching catechism, visiting the poor and the sick, participating according to his ability in the works of apostolic zeal.

Thus we find convincing proofs in the sayings of the Popes, the letters of the Father Generals, the history of exemplary Sodalities past and present, the writings of the most enlightened and experienced directors and Sodalists, that exterior works of charity and mercy are essential to a good Sodality. It is true that the first purpose of the Sodality is to foster in its members an intense interior life and a solid fervor, but these must be of such a kind as to overflow in activities of charity and mercy. Neither will suffice without the other.

An interior life that does not show itself in good works is as foreign to the ideal of the Sodality as exterior good works which do not spring from an inward fervor of spiritual life.

EDWARD F. GARESCHÉ, S.J.

St. Louis, Missouri.

AQUINAS PRAEDICABILIS.

THE superb encyclical, *Studiorum Ducem* (29 July, 1923), issued on the occasion of the sixth centennial anniversary of the canonization of St. Thomas, places Pius XI forever with those outstanding Popes of the preceding centuries who, in their official capacity, have gone out of their way to extol in the works of the Angelic Doctor the most profound and orthodox exposition of Catholic dogma, as also one of the most stupendous achievements of the human intellect. Naturally, we expect to find expressed in this encyclical letter of the Holy Father wonderment at the encyclopedic knowledge of the man who soared higher on the wings of Scholasticism than any other teacher in the history of the Church. He emphasizes for the benefit of an age bitten by materialism, pragmatism, and modernism the supernatural view dominating St. Thomas's teaching, tracing it back to the virtuous life of him whom the ages have hailed as the Angelical because purity makes it possible for man in this present time "to see God". Repeating the words of several of his predecessors he reaffirms the authority of St. Thomas. He vindicates the right of Aquinas to the title of "Doctor Communis," which, as Father Joachim Berthier, O.P., in his monumental work, "*Sanctus Thomas Aquinas Doctor Communis Ecclesiae*" [1] clearly shows, has its roots in many papal pronouncements, as also in the declarations of the councils of the Church and the synods and conventions of Catholic bishops. In a forthcoming volume he will carry the argument further by adducing the testimony of religious orders, universities and savants. Furthermore the Pope hails Aquinas as the "Eucharistic Doctor", because he has sung the condescensions of Christ as these are perpetuated for us in the Blessed Sacrament, to such good effect that his Eucharistic

[1] Rome, 1914.

teaching was not only approved by the Hidden Christ Himself, but was adopted by the Guardian of the Eucharist as the official salutation of all believers when kneeling before the Blessed Sacrament exposed for Benediction or when carried through the streets on Corpus Christi day. Finally with delicate consideration of those who, enthusiastic over the progress of modern learning, ignore if they do not actually belittle or condemn the wisdom of the medieval teachers, Pius XI—surely a modern of the moderns, and a savant who need not blush in the presence of any contemporary intellectual—openly avows that Aquinas's teaching is not antiquated in content or form to-day, nor foreshortened or fragmentary, but undeniably pivotal in all departments of ecclesiastical science as also in modern economics and statecraft. Addressing a world that is still staggering from the impact of the world war, and consequently afraid to follow the high roads of a sane internationalism based on charity and justice, Pius XI shows in a paragraph of supreme actuality that Thomas Aquinas need not be looked upon as speaking an unknown jargon in the council chambers of world bone-setters and national or international lawyers on such burning questions as war, peace, international rights and duties, reconstruction—in a word, all public and state affairs.

The learned world must confess, willingly or unwillingly, that in the glowing tribute which Pius XI pays St. Thomas he manifests a profound and comprehensive grasp of the core doctrines of the Angelical and that he has an eye to the manifold applications which can be made of them to the religious, ascetical, social and political problems of our day. He proves beyond the shadow of a doubt that Thomas anticipated in the objections proposed to himself for answer in each of the myriad articles of his *Summa*, problems which the world is now trying to settle without the help of religion. With a few bold strokes he makes Thomas a man of the hour—ageless because of the rigorous exactitude of his teaching, modern in the best sense of the word, because he discussed those subject which must inevitably arise when men live together in society and in the Catholic Church. Thomas did not need to be resuscitated. Leo XIII did that in his *Aeterni Patris* of 4 August, 1879. Thomas did not need to be bidden to head the procession of the Church's thinkers. Leo XIII did that with his *Cum hoc sit*,

4 August, 1880, when he declared him patron of all Catholic schools, colleges and universities. St. Thomas, perhaps, did need to be revealed to a generation of young scholars which had learned new sciences, a new wisdom and a new scientific temper during the days of the war, when the solidarity and continuity of the world's thought was foolishly considered to have been blasted, as were so many dynasties and states. Pius XI has measured up to the rôle which the world expected him to play. By leading the neo-thinkers back to Aquinas he has not only turned their faces in the right direction, but in doing so has shown them a man whose life was a shining example of those virtues which our contemporary world so sadly needs —humility and purity, as practised from a supernatural motive.

The encyclical *Studiorum Ducem* is distinguished from all preceding papal pronouncements on the subject in that it is ensouled with the desire to make the life-story of St. Thomas better known. This was to be expected of a man like the present Pontiff, who has the true historian's instinct, perfected by silent, arduous years in libraries where the great thinkers of the past live in their books and those historical documents, whether contemporary or posthumous, of which the everyday man knows little and cares less. Pope Pius XI, who has unearthed so much hidden historical lore—often of a fragmentary, sometimes of an apparently insignificant kind—could not fail to insist in his encyclical letter on the historical aspect of St. Thomas's life. He believes that a man's life is a good index and interpretation of his teaching. When, then, the Church has set the stamp of her approval upon a man's life, a Pope is not acting outside his province in holding him up for universal admiration and imitation. And when that man's life was thoroughly in accord with his teaching, surely the Pope is justified in proclaiming him a Doctor who has a message for the young, for religious, for priests, for all the faithful. This is precisely what Pius XI does in detail. Aside from the bull of canonization — the original copy of which, by the way, through a happy coincidence was recently discovered at Toulouse by Miss M. T. Porte—there is no papal document on record—not even the *Cum hoc sit* of Leo XIII, by which Thomas was declared patron of Catholic schools—which so abounds with incidents from the saint's life-story. Practically

every statement made by Pius XI in his letter is backed up with some word of the Angelic Doctor's or some interesting fact regarding him. When the Pope proposes Thomas as a model to the Church he is quick to justify his action by an appeal to the rich history of the saint. This is a unique characteristic of this momentous document, which gives to it a certain concrete and practical air or quality that is satisfying and reassuring. It is difficult to say whether the Pope admires more the teaching of Thomas or his holy life. But what is plain from the Holy Father's letter is his desire and preoccupation to give to the world not only a wider familiarity with the Angelical's teaching, but also a deeper knowledge of his life. He believes, and has demostrated it practically and satisfactorily in his letter, that the history of St. Thomas abounds with facts and incidents which can prove of immense use to preachers—preachers in the comprehensive sense of the word, I mean, whether it be those who break the bread of truth in sermons, catechetical instructions, homilies and lectures, or those who imprison their thoughts in books, brochures, articles and paintings. The Pontiff, in addressing his letter to the bishops of the world, and through them to all priests, invites them to follow his example by setting forth the salient and suggestive points in the life-story of Aquinas. Pius XI is human enough to know that men are moved mightily by example; he is experienced enough to know that the average man of the world will not read overmuch the life stories of the saints; he is fatherly enough to know that children—and "of such is the Kingdom of God"—delight in actual facts with the human interest note in them; he is enough of a historian to know that in Thomas's life there is the play and pageantry of an age which was healthy and wholesome because of its faith; he is enough of a literary artist to know that with a little study and imagination the story of St. Thomas can be dressed in such fashion as to elicit the interest, hold the attention, enlighten the mind, and inflame the heart of men of good-will, thus not only attracting to the study of St. Thomas's works those who might profit most from their perusal but also firing all with an ambition to emulate his virtues. From dozens of places in the *Studiorum Ducem*, from the undeniable assumptions it goes on and the implications which do no violence to

its text, meaning and bearing, but one conclusion can be drawn from the Holy Father's words—that he believes St. Thomas to be preachable, not only as regards his *Summa*—as Bareille proved in the France of the Renaissance and Monsabré and Janvier in contemporary France—but also as regards the many rich incidents of his earthly life.

After this necessarily rapid introductory note concerning the content, characteristics and spirit of the *Studiorum Ducem* we propose to show under two headings that the life-story of St. Thomas lends itself easily to the preacher and that it can be presented in such a way as to make a special appeal to Americans.

I.

Preachers who are invited annually to deliver a panegyric on St. Thomas are generally overpowered by a feeling of fear or awe. They know how difficult it is to give a satisfactorily synthetic view of the great master's teaching which will interest any but dyed-in-the-wool Scholastics. To take for the topic of an address the twenty-four Thomistic propositions selected by the Sacred Congregation of Studies as cardinal would scarcely hold the attention of a historian of philosophy. To select one phase of the Angelical's teaching is very much like mutilating the master's *corpus doctrinae*, if not his reputation, for so architectonic, so constructive was his genius, as Bossuet pointed out, that a partial view comes perilously near doing his system an injustice—at least amongst those who have not a comprehensive grasp of his entire work. To attempt the task of assigning him his place in the galaxy of the Church's teachers might seem superfluous, as far as Catholics are concerned, after the many papal pronouncements on the subject. And as far as non-Catholics or unbelievers are concerned, to assign him a pedestal in the hall of fame of the world's thinkers implies a careful weighing of his teaching against the systems of philosophy and theology before and since his time. A bare chronological narration of the facts of his life can scarcely avoid appearing bookish and amateurish. We need not wonder, therefore, that St. Thomas's life-story is seldom utilized by preachers.

It is also true that the saint's history has never been told in a way to appeal to the man of average education, much less to the man of the street. St. Thomas's biographers, of course, have always emphasized particularly the colossal work he did in building up theological ramparts which no amount of opposition or partisan twisting from within or without has been able to topple over. Unfortunately, however, the life-story of the holy Doctor was forced to the background, was slurred over, was well nigh overlooked by those bent upon asserting his intellectual hegemony. This was true in the very beginning, as is plain from the first biography of the saint by William of Tocco, who had so much to do with Thomas's canonization and the bull by which John XXII proclaimed it to the world from Avignon just forty-nine years after the friar's death amongst hospitable strangers at Fossa Nuova. This most distinguished son of St. Dominic fared no better than his spiritual father at the hands of religious brethren, who were chided by the Pope for their utter indifference to the details of the holy patriarch's life. The best source from which to obtain a knowledge of Thomas's life is undoubtedly the *Processus* of his canonization, where men who knew him in the flesh give us bits of biographical data that can be made highly illuminating when studied together with the history of the times, the schools and the Dominican Order. Not only, however, has this source of information been woefully neglected, but we have had to wait until the present moment for a full study of the bull of canonization in which the undeniable and inexpugnable points revealed during the *Processus* are gathered together in a masterly way by Pope John XXII, who is second to no Pontiff in admiration and love of Thomas, even though he met with relentless opposition from the brethren, who saw in his two Avignon sermons on the beatific vision a lamentable travesty on the preaching of the Angelical. Père Pierre Mandonnet, O.P., long Professor of History at Fribourg University, Switzerland, known favorably as a great medievalist and indisputably the greatest historian of Thomism in its earlier manifestations, especially as these were affected by and opposed by Aristotelianism, has recently published a work, *La Canonisation de Saint Thomas d' Aquin*[2] which throws new light on the saint's character.

[2] Paris, 1923.

Then, too, just because Saint Thomas's faith was so unshakable that he never felt the need of belaboring with Billingsgate any doctrinal opponent—not even William of St. Amour for his screed against the Friars—the impression got abroad that the saint's personality is not revealed in his *Summa*, or in his *Quodlibetae* which are more spontaneous and didactic, or even more in his Commentaries on the Scriptures where the piety of his heart, if not given free vent as in the Office of the Blessed Sacrament, had an opportunity of cropping out here and there. His strictly scientific terminology, as staid and imperturbable as the decisions of the Roman Law, created a further impression amongst those who believe that a man reveals himself in his style that Thomas in his works was utterly impersonal. None has thought it worth while to read between the lines of St. Thomas for those sidelights on his character, the absence of which makes his biography as we now possess it prosaic, colorless, and uninviting. The theologians, of course, would not do this, because, perhaps, they were constitutionally unfitted for the task, or because as scientific workers they did not wish to lay themselves open to the danger of being labeled as special pleaders who read their own meanings into the great master's words. On the other hand, the litterateurs and historians had not the patience carefully to sift through such an enormous mass for meagre gains. That the works of St. Thomas, however, abound with welcome historical lights on his life, character and mental complexion was amply proved by the late Professor of St. Thomas at the Protestant University of Amsterdam, Holland, Father Vincent de Groot, O.P., in his work *Het Leven van den H. Thomas van Aquino*,[3] which is far and away the best, most incisively sympathetic and understanding biography of the saint. It deserves an English translation if for no other reason than that it shows what the *Summa* can yield as a primary source of autobiographical information.

Finally, to understand the tenor of St. Thomas's career it is necessary to know something of the varied life of the Middle Ages; its ideals which, floating before men's minds, fired them with great ambitions and steeled them for almost superhuman

[3] Utrecht, 2d ed., 1907.

exploits; the condition of education and the means and methods of imparting it; the ripe religious life which threw the shadow of the Cross over camp and castle. No one can be utterly disassociated from the times in which he lives without being reduced to a shadow, if not a caricature. Just what an intimate knowledge of the medieval times can contribute toward a better understanding of the character of St. Thomas and the manner in which he spent his beneficent days was shown by Father Francis Aveling in his absorbing novel, *Arnoul the Englishman.* On the other hand, just what dismal results a misreading of those details of history which are not included in our text books can effect is plain to anyone who takes his ideas of Savonarola from George Eliot's *Romola.*

All these and sundry other causes have contributed to the conclusion, held almost everywhere, that St. Thomas was far removed from all but the intellectual currents of his times; so far above the life lived out around him on all sides; so nearly approaching a pure intellect; so detached; so out-of-joint with everyday happenings; so unconcerned about the brethren with whom he spent his days; so much a recluse, hidden with his books in his cell, when not wrapped in ecstasy to the heavens in the church; so recalcitrant to the warrior blood of the Hohenstauffens coursing in his veins and the military discipline of his youth; so utterly impersonal—all this, I say, has led us to look for none of those human traits, weaknesses, temptations and characteristics which bring a man in line with his fellows. Short-sighted biographers have cut the jugular vein of Thomas's rich humanity, hoping thus to win our love for him. They have, indeed, succeeded in arousing our admiration for a man who could lift himself high above his contemporaries on the wings of thought. But surely they have not succeeded in making him a man with whom we should like to spend a friendly hour or pass the major part of our lives. From this false, forced consideration of St. Thomas's character Pius XI by his *Studiorum Ducem* seeks to deliver preachers, even at the cost of much study and reading. Lest we present to our people a shadowy, nebulous superman, who had much sanctity, thank God, but little humanity or personality, Pius XI picks out of the history of Aquinas incidents eloquent of the fact that he was a man like ourselves, a man such as he has described, with

nice precision, keen insight, dry humor (perhaps with a merry twinkle in his eye to one of the more understanding brethren) in the *Secunda Pars* of the *Summa*. Only on condition that we make Thomas live with something of the virility, robustness and saneness of his earthly and authentic life, can we hope to carry out the Pope's injunction to picture him in such a way as to ravish the hearts of old and young. To preach this authentic Thomas of the *Studiorum Ducem* to our people we are not compelled to resort to a historical jugglery, literary artificiality or rhetorical exegesis, ignorant of or despising the cold hard facts of his life. To do so would be to prostitute the integrity and truthfulness of the Catholic pulpit. It would be tantamount to offering an insult to the great saint, as if we had to make apologies for the humanity he has in common with the lowest of us. Aquinas needs none of these dubious and adventitious helps to appear in all his native beauty and winsomeness of character.

For St. Thomas Aquinas was the fine flower of those two peoples who dominated the rich Middle Ages and contributed to them the most lasting elements of their greatness. Related to the best houses of Italy and Germany, he gave evidence in his character and scholarship of that exuberance of spirit inseparable from a people which ripened soonest and most maturely in the golden sunshine dropped from the bluest sky known to man, whilst from the dim Northland he borrowed that thorough, patient, masterful spirit, shot through with a manly tenderness, that made him ask "What is God?" when he could barely lisp the words, and, anon, pour forth tears—which he did not feel the need of hiding—when he sang the antiphon *In media vita in morte sumus*. The Italian strain in his blood made him a man who loved the outdoor life, as witness his weekly walks with his students, his glad readiness to cross Europe to impart the treasures of his learning wherever there was eager youth, or to participate in the legislative life of his Order in its biennial chapters. The German dash in his blood made him a retiring man, never boisterous, good-natured even when he knew his fellow religious were poking fun at him, slow to see a joke, perhaps, but quick to turn it to good advantage with almost savage brusquerie, helpful almost to the point of making himself the carrier of everyone's bur-

dens. The Italian in him made him susceptible to the charm of nature's beauty, whilst the Germanic element made him a lover of the scholar's cell. Hence when his soul could no longer contain itself at sight of the masterpieces of God's hand it broke forth in matchless hymns and canticles. And when his mind felt sure that it had grasped the intricacies of wisdom he gladly underwent the crucifixion of the pen. As a youth, he submitted, like the nobleman's son he was, to the regime of the tilt and tourney. This stood him in good stead when escaping from his two brothers who tried by physical force to keep him out of the cloister. Later on, with these feats of physical prowess in mind he found a place in his vast *Summa* for such secondary matters as athletics, the necessity of good roads, parks and healthful cities. Like a German, he was sane and liberal on questions of diet and, like the boy he remained to the end, asked for French herring on his death-bed when a knot of sorrowful brethren stood about his pallet anxious to fulfil his every dying wish. Indeed, the personality of the Angelical is as rich, rounded, robust, consistent, because simple, as his written masterpieces. There was nothing subtle about him; hence the lay-brothers, his fellow novices, his students never fixed slanting eyes upon him. His soul was open as his large countenance and big eyes would lead one to expect. He was simple in his tastes, manners and outlook on life, which is all the more remarkable remembering his lineage and early education. He abhorred positions of power and trust, feeling that inclusion in the family of Christ's elect was distinction enough for any man. Formidable in argument because of his knowledge and imperturbability of temper, he was the soul of frank kindness that never degenerated into mushy weakness. He was every inch a man. Therefore, he was respected and loved. Those who understood him best loved him most, because he never wore his heart upon his sleeve. Blessed Albert the Great, though an octogenarian and broken in health, proved that friendship is made of tougher stuff than maudlin sentiment when he undertook a journey from Germany to Paris to defend the good repute of Thomas's teaching. St. Bonaventure substantiated the same thing, though here there is a greater admixture of the ebullience of the South, manifesting itself exteriorly, dramatically. Are not these characteristics of a manly

personality, even aside from his stupendous intellectual gifts and achievements, enough to explain the fascination, amounting almost to witchery, which he exercised over those who knew him for what he was? When we add to this that his human character was sublimated by great sanctity, we need not wonder that, even despite the disfigurement his personality has suffered at the hands of overzealous admirers of his intellectuality, Thomas Aquinas has a right to honest, unbiased study at the hands of all those who bow to a good man and true.

II.

Now, this rapid portrayal of the outstanding characteristics of St. Thomas proves nothing if it does not show that any preacher of just ordinary parts can paint in unfading colors a picture which will appeal to all classes of our people. But there are elements in the make-up of Aquinas which will commend him, I believe, in an especial way to an American audience. Probably this arises from the fact that as many heterogeneous forces, or elements, contributed to the making of his character as lie at the bottom of what we call a typically American product. Aquinas was as much an amalgam of the best characteristics of several peoples of his day as are those Americans whose forbears, coming from divers corners of the earth, intermingle here in marriage. Consequently, there is a certain kinship, making for sympathy and attraction between the Angelical and the American. There are traits and incidents in Thomas's life which would not seem foreign in an obituary notice of an average American. Both in motive and method of execution we find a striking similarity. Hence it should not be difficult for preachers to make Aquinas a hero toward whom the bouyant American heart would leap instinctively.

The moral physiognomy of St. Thomas ought to be peculiarly attractive to Americans for, first of all, there is the common denominator of fair-mindedness. People say many disparaging things about Americans, but no one would so far stultify himself as to maintain that we are narrow or lacking in fair-mindedness. We are willing to give every one a chance to present his case. We are ready to listen to any statement he may put forward in defence of himself or his schemes. We

are not afraid of arguments, nor do we block any attempt to translate into action any plan of whatsoever kind. We suspend judgment until a man has discredited himself. We know how to separate a man's character from the system he sponsors. Now this is precisely the temper of the Angelical. His *Summa* is the finest monument of intellectual honesty. Nothing is judged *a priori*. Aquinas allows his enemies to hurl against him their most formidable arguments. If they but knew it, unbelievers would find the *Summa* the finest arsenal of arguments against the faith, as Professor A. D. Maurice, in his *Moral and Metaphysical Philosophy* (1, 616) pointed out as long ago as 1871, in these words:

> A time may be coming when it will be possible to derive more good from Aquinas than any age has owed to him, because we are free from his trammels and have learned to walk at liberty under higher guidance. Protestant Europe may even yet do him a justice which cannot be done him by those who dread lest he should make them sceptics, or who sit at his feet and receive his knowledge as those of one who understood all mystery and knowledge. Meanwhile, we will do what in us lies to give our readers some conception of the comprehensiveness of his intellect, as we have already attempted to give them a glimpse of its subtlety.*

This desire to give every one a chance to say the best of himself, never to indulge in anything but fair play, to be aboveboard, not to fall back upon subtleties so as to befog the issue, to be intellectually open, to call a thing by its proper name, refraining the while from abusive terms—these are characteristics which Americans will easily understand and admire.

They also perhaps better than any other people will sympathize with the young lad who, having expressed his determination to follow his own path through life, could not be swerved by the words of a tearful mother and two sisters, the horse-play of two brothers, and the proffer of high ecclesiastical dignities by the Sovereign Pontiff. At the critical moment of choosing his own vocation, Thomas played the game fairly with his parents, who undoubtedly had a right to know what he was about. Their promises and entreaties did not blind him to the fact that he could realize his ambitions best in an

* We can get an idea of what some men think they find in the *Summa* from Arthur Maxson Smith's *The Grounds of Non-Catholic Freedom in the "Summa Theologiae" of Thomas Aquinas* (Chicago, 1905).

Order which because of its youth did not enjoy much prestige. Later on, in a drastic fashion he vindicated his own right to freedom by escaping from the tower where he was confined. His first appearance in public as an author also bears witness to his love of fair-play and honesty. When William of St. Amour, an influential professor of the University of Paris, urged violently and bitterly that the newly-founded Friars should be ousted from the academic world Aquinas replied that this course of action would be justified only when they had shown themselves incapable of measuring up to the standards set by the senate of the school. Like a true American, he argued that if the Friars filled their schools at the expense of the University, it evidently must be because their methods clearly proved to the student body where the freshest, most abundant waters of learning could be found. Aquinas never fought a cleaner fight in his life. He asked for no privileges, which are but the sops thrown to the aged and decrepit. He took no unfair advantage, which is the subterfuge of small men. He was a past master in what in our homely way we designate "calling a man's bluff".

In the next place, like every American, Thomas was conservative in his basic positions but sanely liberal in the methods he used to defend them. No one questions his loyal whole-hearted attachment to the faith. He believed with the child-like simplicity of a peasant woman, but he did not on that account fail to use the means which in his eyes seemed best suited to back up the faith. He was daring, resourceful, full of initiative when men were wringing their hands helplessly at the sight of the havoc being wrought everywhere around them. He believed, like every American, that God would only help those who have exhausted every human means. If the Church in his day was losing her grip on the minds of men, if her scholars on all sides were giving way before the murky streams that swept out of the Moorish schools in Spain, it was high time, he argued, not to change the essential dogmas of the Faith but to defend them with precisely those weapons that seemed to be gaining the victory for the enemy. He was a radical of the radicals when, in the face of the opposition of hide-bound professors—who were probably too old or too lazy to study new methods of defence—he pressed Aristotle

into the service of Catholic theology. He appears really superb at this moment, especially if we remember that the Stagirite was shunned in the schools as a consequence of papal proscriptions in an earlier generation. No less superb is his disinterestedness at this juncture, especially since on all sides were enemies who were but too anxious to place the stigma of heterodoxy on the Order he loved. This phase of the question needs to be insisted upon, for Thomas was heart and soul a Dominican, as well he might be after all the struggles and sacrifices he had made to put on the white wool. He was opposed by many of his own brethren in his own convent. Tongues were busy wagging in cloister garth and conventual recreation room over the hardihood, self-seeking and ambition of this young professor. Surely, it was whispered, the plaudits of his ever-increasing number of students must have gone to his head like strong wine. He must have been bitten by the materialism of Germany, where he had studied under a professor who, though eminent in his way, was best known for his application to things physical and mechanical. These ponderous methods from beyond the Rhine, especially hateful because of their frankly pagan origin, could do nothing but harm to the cause of Christ. As we can see, there were already at work around Thomas secret influences and academic conspiracies which would one day come to a head in the conduct of the Archbishop of Paris, who as Chancellor of the University would condemn nearly half-a-hundred of these new-fangled theses, drawn from his works. Ten days later his English confrère, Robert Kilwardby, who had given up his professor's chair at Oxford for the primatial seat of Canterbury, would do the same thing, thus laying himself open to the suspicion that there was unfair and underhand collusion between these two centres of Platonic Augustinianism. We can easily picture the heartaches suffered by Aquinas when he saw his own brethren doubt his orthodoxy, foresightedness and loyalty to the Church. But he proved himself every inch a man when, forgetting his own interests in the matter, he bent all his energies to a work which he deemed of prime utility to the Church. Though these matters have been regarded generally as of interest to students only, an adept preacher can easily show from Aquinas' conduct at this time, that he possessed a spirit akin to that

which dominated the men who wrote the charter of our liberty whilst all the world laughed in derision at a venture which must prove abortive—a spirit which presides in this land when our government, with its facile changes of policy, amazes the statesmen of Europe, who believe that Americans are not fundamentally conservative just because they are radical enough to discard those things that work awkwardly, if they work at all. And right here is the place to insist upon the fact that the United States owes more than it is willing to admit to the Angelical's democratic ideals as embodied in his social philosophy, especially in that classic article in which he outlines what he considers the best form of government.[4] It is no exaggeration to say that our national ideals have their roots in the social philosophy of Aquinas, just as his preferences spring from an Order which was frankly democratic, as E. Barker, in his *The Dominican Order and Convocation*, and Father E. F. Murphy in *St. Thomas' Political Doctrine and Democracy*, have pointed out. Surely, any American preacher can win the sympathies of his hearers for this medieval precursor of our most cherished principles.

What lies at the base of American democracy is our firm belief in the value of the individual. Americans are quick to assert their right to work out their own destinies under certain broad limitations. We are protected against undue encroachment of the state by inalienable rights, of which the first is the right to pursue happiness. We cannot resign ourselves to that heartless political theory in which the individual becomes a mere cog in a machine. Whatever other nations are willing to surrender, Americans will never give up their well-founded belief that the individual is a substantial reality—a person in the strict sense of the word. Now the Angelical Doctor more than any other scholastic philosopher insists upon the dignity of the individual, who by the very nature of things must remain free to pursue his own happiness without running the risk of being swallowed up by the State. The State, or corporation, is never more than a *multitudo hominum* in which the component parts have undoubted duties to perform just because they are seeking to live together without revolutions and revelations. The unity of the group is functional. No

[4] I. IIae., quaest. CV, art. 1.

man abdicates his personality when he contributes his share to the group. Thomas wrote a sentence which might aptly be engraved over the portals of any or every one of our State houses: "The law should take account of many things as regards persons, affairs and times. For the community of the State is composed of many persons and its good is procured by various activities." [5] Never was the basic principle of democratic government more clearly and concisely expressed. Now just because Aquinas was such a strong defender of the rights of the individual, we find him the bitterest opponent of Pantheism, which would fuse all persons into one being, thereby suppressing their individuality. So strongly did he feel on this point that the only time we find him bitter against his opponents is in his treatment of the Pantheism favored by Averroes, who, running true to type, was like all pagans, autocratic and despotic. Need we wonder that Thomas has drawn on his head the undying hatred of all monists and determinists? No wonder the men of the Renaissance, imbued with the spirit of paganism, frowned upon the *Summa* and the other works of Aquinas in which the rights of individuals are so insistently urged. No wonder that in all those states where the individual gets a chance to develop under governmental protection, the spirit of the political philosophy of Aquinas has been more or less followed. No wonder that a great Thomist, Fra Martin d' Oro, drew up the charter of the Argentinian peoples' liberty in his Dominican convent and melted down the bells and other appurtenances for the cannon by which the people sought to defend themselves from their despotic oppressors. Montesquieu pointed out that, returning to a desert island after a year's absence, a man would invariably find the Dominican preacher—by profession and instinct a Thomist—the tribune of the people.

Springing naturally from this philosophy is the tenderness of the Angelic Doctor toward men, especially the poor and suffering. In his social philosophy, slavery is not natural, as with Aristotle, but only conventional. The state of the slave must be lightened as far as possible. Rulers must look to the good ordering of their states. Not only must they provide the necessities of life, but also those things that make it sweet,

[5] I. IIae., quaest. XCVI, art. 1.

lovely and worth living, such as parks, good roads, and ample supply of clean water, even athletics. With characteristic breadth of mind, Aquinas finds room for such questions as dancing, diet, the arts, recreation—even painting and powdering in the case of women. He is always tender because he never forgets the dignity of man, considering it a humiliation to find him deprived in ever so small a degree of those things to which his native greatness entitles him. Hence we find him a fast friend, since friendship is one of the blessings of mankind. It is really touching to note the bonds that held him for a lifetime to Blessed Albert and Saint Bonaventure. When he speaks about almsgiving we can almost hear the beat of his heart. Though, like all the Scholastics he aimed deliberately at the impersonal note, we can find in his teaching a tender humanity. He could move his audience to tears because he felt for the people and with them. When discoursing on sin, man's consequent unhappiness and the benefits of the Incarnation, during an entire Lent in one of the chapels of St. Peter's, Rome, he was compelled several times in each discourse to interrupt his words on account of the loud sobbing of the people. No cold philosophy, no puritan theology, could ever accomplish that. His tenderness of heart is also attested by his sermons at Paris on the Hail Mary, which melted his audience to tears. No wonder he could sing in such affecting terms of the Blessed Sacrament—which is nothing else than the abiding proof of Christ's commiserating love, which cried out in the desert; *Misereor super turbam.* If the American people thirst for justice, and if they are moved as none other by the sight of poverty and misery, then they will find in Aquinas a really congenial spirit. Even if he does not stand out as a man who multiplied himself in a thousand ways to alleviate the miseries of the people, surely none will say that his teaching, filled with humanity, sweet reasonableness, tenderness, charity of the most all-consuming kind did not form throughout six centuries generations of men who believed that physical distress can be assuaged by charity and that intellectual poverty is as deplorable as a lack of the necessities and comforts of life. And even for the priest he laid it down as a fundamental part of his life's program that the breaking of the bread of truth, the imparting of sound doctrine, is far more praiseworthy and

Christlike than the selfish storing of these good things for personal profit and pleasure, even of a spiritual kind. It is no anachronism that the two pharmacies conducted at Florence by the Dominican lay-brothers for several centuries were under the patronage of St. Thomas, nor that the strongest pleader for social betterment during the period of the Renaissance, when the poor had fallen upon lean days, was one of the great Thomists of his day, St. Antoninus, the patron saint of economists. The introduction into our social science of the teaching and spirit of Aquinas will make not only for a sounder, safer theoretical groundwork, but also for a gentler, more tender, more chivalric spirit. For charity to the poor in Thomas's eyes was Christian chivalry. That saved it from ever becoming merely an effort to satisfy a craving for action. Thomas undoubtedly knows what enthusiasm is, but it always springs from a deep spiritual need. Hence, he is not an ethical enthusiast, a soap-dispensing reformer or a puritan clown. Having reformed himself, he is reasonable, practical, human, tender in his relations with men. Even so hard-headed a man as Sir James Mackintosh,[6] says of his ethical teaching:

> If not more remarkable, it is more pertinent to our purpose that the ethical system of the Schoolmen, or to speak more properly, of Aquinas, as the moral master of Christendom for three centuries, was in its practical part so excellent as to leave little need of extensive change, with the inevitable exception of the connection of his religious opinions with his precept and counsel. His rule of life is neither lax nor impracticable. His grounds of duty are solely laid in the nature of man and in the well-being of society. Such an intruder as subtility seldom strays into his moral instructions. With a most imperfect knowledge of the peripatetic writings, he came near the Great Master by abstaining in practical philosophy from the unsuitable exercise of that faculty of distinction in which he would probably have shown that he was little inferior to Aristotle if he had been equally unrestrained. The praises bestowed on Aquinas by every one of the great men who appear to have examined his writings since the downfall of his power, among whom may be mentioned Erasmus, Grotius, and Leibnitz, are chiefly, though not solely, referable to his ethical works.

[6] Works, I, 48.

There are many other points on which the saint touches the American spirit in a responsive way. Always and everywhere he appears as a man whom we cannot but love and admire—a man who appeals mightily to us. Pius XI evidently wants preachers to propose the Angelical Doctor to the people. In this way he hopes to win our leaders to a study of the great Doctor's works. He himself tells us that the young will find in him a model of purity, humility and love of study; religious will see in him a son of obedience who shunned honors; priests will learn how to light their hearts at the great flame of his love for the Eucharist; the faithful will turn to him as a guide who will lead them to the Blessed Sacrament and Our Lady. In the Confraternity of the Angelic Warfare, Pius XI sees the real training school of all who would follow the example of the Angelical. American priests who know how to make St. Thomas live in their sermons will find no difficulty in drawing all, especially the young, into the Confraternity which our Holy Father strongly commends in his famous encyclical. The first step, however, is to learn the art of making Thomas live once more in the minds and hearts of the people, not only as a great theologian but as one of nature's noblemen.

THOMAS M. SCHWERTNER, O.P.

New York.

MEDITATIONS OF AN EX-PRELATE.

A RULE OF PASTORAL LIFE.

LAST evening I met young Father Considine. He is a good specimen of the American clergy of the present generation—alert, clean, respectful to senior priests, who of course like him very well. He is full of humor, but withal possessed of a keen sense of what is due to his sacred profession.

"Clarence," I said, "you look as if you have just come from the ball game. What was the score?"

"No," as he shook his fine head, "I haven't been to a game this season. I like it well enough. But there were too many of us there all last year. It looked bad, as though we had nothing more serious to do. Then many of our people were forced out on the coal strike, and I heard someone boast that

he had given nothing to church and only wished he had the money priests spend on ball games."

"But what are you doing with yourself out in the country? There can't be many sick-calls in your district; and your pastor has not made up his mind about having a school, I understand."

"Oh, I have tied myself down pretty well to work among the youngsters."

Then he told me that he had picked out a few boys who, he thought, might have vocations to the priesthood. He brought them to the house; played with them; taught them to serve Mass and Benediction, and gave them some lessons in English and Church history.

"Why not in Latin?" I asked.

His answer made me admire the young man's forethought. He feared it might put wrong notions into their heads; he wanted to make sure first that they were of the right material. He was only testing them. If they got Latin, they were pretty sure to expect to go to the seminary. Besides, they wanted English much more than anything else at present.

"And why Church history?" I queried.

"Because that might lead in the direction of a vocation if there are signs of inclination and talent. Moreover, it is a branch that will serve them in any calling. They would be better able to defend their faith. Don't you think so?"

"What else do you do?" I asked.

"Not much else," he said. "These boys take up nearly all my time when the pastor doesn't need me. I can hardly get rid of them, for when they haven't study they are looking for a game. One of the lads asked the housekeeper whether they couldn't come in and take up the carpets; they know the sexton has to beat them out every summer. They are fond of work and we could save lots of money if they were taught to do things which we have to get hired help to do now. Besides, I have to read up, you know. These boys have no books on Church history. I just give them the lessons in talks and make them write them out, a little at a time, and retell them to me later on. That obliges me to be accurate and to memorize; though I find it good discipline, for I am accumulating a lot of information that is helpful in my sermons and in talks with others who know something of history."

My young friend solved one of the problems which confront the newly ordained priest who is sent to the country; to a parish where there are enough people to keep two priests busy on Sundays, but little or nothing to occupy them with regular duties during the week. He gets more satisfaction out of his intercourse with the boys than if he were to seek diversion in the city and risk weakening of his sacerdotal zeal and energy at the same time.

He came up with me to the house on my invitation. He is one of my sister's heroes. At the time he was first appointed to his present mission I had suggested to him to make a rule of life for himself and stick to it. I asked him about it. He had done nothing definite, but he had up to this evidently kept hold of himself. His pastor was a pleasant host, and, though not in any way overzealous, he approved of the curate's staying at home and making himself useful. The parishioners spoke well of the young priest too, as I found out quite casually.

"I want to ask you about it though," he said in answer, "for I feel that my resolutions from day to day about order and study and attending to my priestly duties are due to the help I get from the old gentleman; that is, he encourages me, when I go into his library for an occasional book, to do more reading. He likes me to preach a good sermon, and says it makes up for his own poor stuff, though I think he tends more to the practical side of things and of course has to look after the support of the church, and so he doesn't prepare his sermons the way I have to do, and he wants me to."

I promised to make out a practical rule of pastoral life for him, and give it to him or send it, soon. This led to his expressing a desire to build up a library of his own; one that would be helpful to him, not only in writing sermons and for recreation, but in books that would give him definite notions about Christian art, education, and general culture. I knew he had been an excellent student at the seminary, but it appeared that, apart from theology as it is presented in the current text books, he was really deficient in matter that served as interpretation to the people with whom he now came in contact.

After he had gone I reflected about a proper rule of life for the young man. It is a thing he would need soon, even if not just now when he had to follow more or less normal

conditions under the guidance—although it happened to be merely negative—of a pastor who liked him and thus offered safe and congenial companionship in the rectory. There would come soon enough conditions that would place the young man in a position where he would have to rely upon himself; and where the rush of ill-regulated duties and conflicting interests, the lack of helpful association, might easily expose him to neglect and the adoption of false or misleading principles which, when crystallized into habits of life and motives of action, would not only destroy his whole spiritual outlook but spread the contagion among those whom he is supposed to teach, correct, and lead by example.

We clerics are apt to neglect the regulating elements in daily life which are in a manner forced on the man of the world by either his profession or business. Even so-called people of wealth and leisure are bound by certain conventions to order the hours of their day if they want to maintain a regulated domestic service or escape the criticism of their fellows. Priests alone, being bachelors, whose duties are uncontrolled except by an absent bishop, and who derive their support, not on the score of personal merit or efficiency, but by reason of the precepts of the Church, can with seeming impunity neglect the demands of punctuality, order, and propriety. The fact too that their official activities, though definite enough, are concentrated on certain functions, such as the morning Mass, the services on Sunday, administration of the sacraments at intervals, tends to make the pastoral life irregular and aimless when not actually absorbed in stipulated duties. Shiftless methods beget a sense of irresponsibility which is the direct opposite of religion. And a priest without religion is about the sorriest kind of vagrant on earth, for you cannot very easily confine him in a jail or reformatory. He is like a rabid collie, of quondam fine qualities, but, uncontrolled, a positive danger to society and the Church.

Those who direct the cleric in this matter of regulating his daily life on the mission either rely on the future guidance of the young priest by the pastor to whose assistance he is assigned by the diocesan authorities, or else lay too much stress on details which are excellent as theories, but which work out badly in practice under changed conditions in parochial life. There

are pastors who for order's sake in their own parishes, or because they realize their responsibility with regard to the members of their pastoral home, create an atmosphere of regularity and mutual helpfulness in the rectory. This is of untold value to the newly ordained priest who is fortunate enough to come under the influence of such a pastor and father. In other cases the young man is left to shift for himself. His superior, as it chances, is considerate but settled in habits of isolation, to which he has not been hitherto obliged to make exception; or, if genial and active, he may be engrossed with building and fund-raising and forced to rely on the curate for attention to the spiritual wants of the parish; or he is of the past generation that separates him from the younger men and their ways and ideals, the idol of an old-maidish housekeeper who looks upon the assistant as a sort of intruder, a necessary evil in the domestic circle. There may be other assistants, each with his respective leanings and his readiness to tutor the youth in the customs and precedents to which a long-standing sanction is fastened. Unless he sets out with some definite rule of his own, based on principles that allow him to appeal to a higher authority than custom or the friendship of those whom he happens to admire, there is every likelihood of his losing his compass and of drifting into habits the effects of which are only realized by the outside observer.

What the young priest needs most is a set of formulated principles applied to concrete conditions and actions in his priestly life; rules that can be adjusted to fit changing circumstances in the pastoral ministry.

. . . Here are some tentative suggestions to form a rule of pastoral life for young Father Considine, whether his work be in an isolated rural parish or in the congested city. Their periodical pondering to refresh his resolutions will, I think, tend to certain habits that will safeguard him by spontaneously leading to a well-ordered activity, the central motive of which should be service and the salvation of souls. What is here jotted down is a bit informal; but I shall leave him to put it in his own way. It will not only draw out from him possible difficulties and additional suggestions, but he will feel that it is of his own resolve and motion that me means to carry it into

action. Some glosses I add by way of indicating motives. Of course the young man will come back and we can discuss the rules and perhaps improve their practical application. Here are the directions:

1. *Say your Office.* Don't mumble, rush or curtail it. If you give it due thought it is all the prayer you need—meditation included. Matins and Lauds can be as easily anticipated as deferred, since you must give the half-hour to it anyhow. It is preparation for Mass; often also material for instruction.

2. *Set the hour for rising,* on the evening before; then rise promptly. It exercises will power, which develops character —one of a priest's best assets. Prompt rising may be made an act of sacrifice also, begetting graces for the day's tasks.

3. *Celebrate Mass*—reverently. To the looker-on it is the sure gauge of your piety. Only hirelings do their work perfunctorily.

4. In your *service in the Sanctuary* lay stress at all times by example on reverence, cleanliness, punctuality. Exact these virtues from the altar boys.

5. In the parish house, and outside, *be the gentleman.* This means self-restraint, deference to superiors, urbanity to equals, affability toward servants.

6. Be thoughtful in your *care of children.*

7. *Attend the sick*—promptly, patiently, frequently.

8. In all your *visits,* to men or women, strangers or friends, be conscious of your dignity as "minister Christi et dispensator mysteriorum Dei".

9. One deliberate visit of *courtesy to your King* in the Tabernacle in your own church. If you pass another church salute the Master and First of Friends.

10. *Read*—the newspaper?—if it be necessary. It is the least serious, healthful, or solidly informing of all one's reading. Worthless as a rule on Sundays, when it is meant to pass the time for idle folk; hence save the subscription for that day. News that needs to be known travels quickly by word of mouth; you cannot escape hearing it.

11. Control of the appetite at *meals* is the best preservative of good health, and of a sound liver (whence good humor). Water is an approved digestive solvent and slaker of thirst. Sundry liquids are symbols of hospitality, or medicine; overdoses dilute the one and neutralize the effects of the other.

12. Right and moderate use of *tobacco* is a virtue which only saints and devils (incandescent) can afford to neglect. It is *negotium in otiis* and *otium in negotiis*, a key to the social virtues among men, and a steering-rod to keep women at a proper sociable distance.

13. *Have a fad.* One that you can let go at any time. Booklover's search, art, music, husbandry, carpentry, botany. Writer's itch is a disease like measles; it benefits by having only one danger period and it protects you from other attacks later. The reaction is beneficial and regulates the system.

14. *Obey the statutes*, diocesan and civil; and take an interest in all benevolent movements of the community. Keep religion in your politics, but politics out of religion.

15. Obey and reverence your *bishop*, admiring him at a distance, as you do other saints.

16. When in the church, remember it is *God's House*; not yours; but the maintenance of its holiness is committed to your care.

17. Never make the slightest exhibition of temper or irreverence, when *at the altar.* Let your speech be prepared, and carefully enunciated, whether you pray or preach. Avoid vulgarity in making announcements.

18. *Do not discuss* with outsiders the peculiarities of your parish priest or associates in the rectory. The *affairs of the pastoral household* come under the sacred law of hospitality, not to be divulged.

19. In administering the *sacraments*, whether in the church or the home, let no *desire for money* reflect upon the generosity of Him whose work you do. If you train your people to serve and love God they will give abundantly, and you need never mention want of coöperation from the altar.

20. Read these rules once a week, and examine your conscience upon their observance, until they have formed the habit of your mind and action. Their observance will affect your conduct in other ways of your pastoral life.

After I had written out the above I came upon a set of Latin rules for ordering the priestly life, in an old meditation book, under the title of *Memoriale Exercitiorum pro Sacerdote.* I shall give them to Clarence, for they may help him to supple-

ment those which I have drawn up, and which seem more simple.

MEMORIALE EXERCITIORUM
PRO SACERDOTE

1. Vitae ordinem tibi describas, et custodias punctualiter.
2. Mane, hora assignata lectulum relinquas celeriter.
3. Orationi et meditationi statim vaces pie et fideliter.
4. Ad Sacrum te praepares celebraturus devote et ferventer.
5. Gratiarum actiones facias integre et reverenter.
6. Breviarium attente recites, et nunquam negligenter.
7. Scripturae sacrae et sanctorum Patrum studio incumbas gnaviter.
8. Theologiae morali curam des tenaciter.
9. Refectionem corporis et animi relaxationem sumas temperanter.
10. Amantissimum altaris Captivum visites delectabiliter;
11. Et Cor ejus, amoris victimam, consoleris efficaciter.
12. Lectioni spirituali intentus esto regulariter.
13. Examinis de particulari defectu usum teneas inviolabiliter.
14. Virgini Immaculatae devotionis tributum exsolvas filialiter.

✣ ✣ ✣

15. Populum tibi commissum ames spiritualiter.
16. Pro omnium aeterna salute sollicitus esto incessanter.
17. In Pauperibus Christum videas cordialiter.
18. Infirmos visites assidue et prudenter.
19. Curam puerorum, maxime in sacra tribunali, suscipias non segniter.
20. Catechizationibus et Instructionibus te applices singulariter.
21. Confessiones audias generose et misericorditer.
22. Zelum Domus Dei habeas, ut sit munda et ornata decenter.
23. Festa solemniora sanctae Matris Ecclesiae peragas insigniter.
24. Rubricas et Caeremonias divinis in Officiis serves accurate et graviter.
25. Silentium in Sacristia exemplo praecipias sedulo et semper.
26. Discretus in silentio, utilis verbo indesinenter.
27. Superiores, collegas, parochianos in colloquiis ne mordeas etiam leviter.

28. Omnem erga feminas familiaritatem vites constanter.
29. Eas quae confitentur crebrius expedias breviter;
30. Et extra confessionem raro audias et pudenter.
31. Integram mentis et corporis puritatem colas vigilanter.
32. Recollectionis menstruae praxim cordi habeas particulariter.
33. Annui Secessus Exercitia obeas fiducialiter.
34. Longe a parentibus esse salutem credas firmiter.
35. Quidquid contingat, Deo servias hilariter;
36. Ipsiusque gloriam ex amore appetas vehementer.
37. Quid moriens senties pertracta frequenter.
38. Quod in Judicio velles egisse, age nunc fortiter.
39. Cum his virtus solida fiet infallibiliter.
40. Sine his te sacerdotem jactares inaniter.

✣ ✣ ✣

41. Has ergo regulas sequaris immutabiliter,
42. Quidquid contra suadeant Mundus, Natura, Lucifer;
43. Et mercedem laborum tuorum recipies cumulate et aeternaliter.

THE INTRODUCTION OF THE SERMON.

ONE of the happiest introductions [1] recorded in the history of eloquence, sacred or profane, was that of St. Paul to the sermon he delivered "standing in the midst of the Areopagus" at Athens. Looking down from that slight eminence upon the innumerable idols in the streets of the city, he wished to preach the True God to a congregation of Stoics, Platonists, Aristotelians, Eclectics; of sophists, rhetoricians, disputers, contentious arguers; of cynics, materialists, atheists, sceptics.

Now St. Paul had been waiting at Athens for Silas and Timothy. He had seen the idols and the altars set up to all the

[1] Introduction has been chosen instead of Exordium for the reason that this latter term perhaps suggests too much formalism and corresponding lengthiness. According to Moeslein (*The Mechanism of Discourses*, pp. 78-113) it comprises the Fundamental, the Redition, the Relation, the Exitus. Strambi comprised in it: Text, Fundamental, Redition, Exitus, Theme, Explanation or Narration, Division, Invocation. It might seem to be as long as a sermon itself. The Introduction, says Hitchcock (*Sermon Composition*, p. 28) is "the *Proem* of Corax, Isocrates and Aristotle, the *Preparation* of Herbart, the *Historical Prelude* of St. Ignatius, the *Exordium*, the *Opening*". The Introduction or Opening appears to be sufficiently simple and comprehensive.

gods and, says St. Luke, "his spirit was stirred within him, seeing the city wholly given to idolatry". Filled with this spirit, he at length has the opportunity to address this curiosity-loving, disputatious, self-satisfied, humorously polite mob.

Does his introduction flame with indignant reproach against these triflers? Doubtless he felt in every nerve of his sensitive organization the covert sneers, the cynical attentiveness, the frankly hostile faces or pretentiously courteous poses, of a people that spent its time mostly in telling or hearing some new thing. He begins his address, nevertheless, with a compliment. "Ye men of Athens", he says, "I perceive that in all things you are very religious-minded." [2]

The compliment is immediately explained and justified by a personal anecdote: "For", continues the Apostle, "passing by, and seeing your idols, I found an altar also, on which was written: To the unknown God." The anecdote is not merely personal; it is also local, particular, striking.

This introduction comprises but two short sentences. It is therefore very brief, according well with the brevity of the discourse itself which he delivered.

It is also directly preparatory to the whole body of the discourse, as well as to the distinctly-stated theme or proposition: "What therefore you worship without knowing it, that I preach to you: God, who made the world, and all things therein . . . " The Introduction neatly dovetails into the Transition just quoted, and the Apostle has gently, unpretentiously, modestly, launched out upon the deeps of his discourse.

There are exceptional cases that dispense with an introduction. The Roman senate that heard Cicero bursting out into a torrent of abuse against Catiline had no leisure to question rhetorically whether this exordium *ex abrupto* was in good form or not. The occasion was itself the Introduction.

A sheriff desiring to harangue a mob of would-be lynchers may well dispense with other introduction than the circumstances surrounding him. Deep emotion, shared equally by priest and people, permits of direct and abrupt speech, for a

[2] The Vulgate has *quasi superstitiosiores*, translated in Challoner's Douay as "too superstitious".

similar reason. Massillon, delivering the funeral oration over Louis "the Great", broke the painful silence with the simple words, "My brethren, God alone is GREAT."

Ordinarily, however, some kind of introduction is necessary. Its purpose is to place the auditory *en rapport* with the preacher and with his theme. This is natural. The dawn heralds faintly at first, then more brilliantly, the coming of the full daylight. The book begins with its Preface or Foreword; even the social conversation has its courtesy of commencement, whilst the business "deal" or "proposition" shapes itself, perhaps unconsciously but nevertheless logically and naturally, into the form of Introduction, Transition, Argumentation, Conclusion or Peroration. A congregation may dislike being metaphorically lifted by the hair of the head into unexpected regions of homiletic argument, as "the angel did with Habacuc, when he took him by the hair of his head and transported him in an instant from Judea to Bablyon".[3]

After all, introductions are natural, not artificial, although they do indeed suppose art (not artifice) in their construction. They should prepare the auditory to listen attentively to the sermon, should present the preacher himself in an amiable light, should gently lead the minds of the people away from material to spiritual interests, should smooth the way to a more direct contemplation of the theme that is to be treated; and, to achieve all this, should be really interesting and attractive. Much depends upon the impression made by the preacher in his first sentences, just as much depends upon speech and manner and dress in a first meeting with other men, whether for social or commercial ends.

We have noted that St. Paul's introduction was excellent for five reasons. It was brief, kindly, striking, truly prefatory to the discourse, modulatory.

First, it was brief, comprising but two short sentences. Some rhetoricians compare the exordium to the porch of a house. A fine or large mansion should have a fine or large porch; that is, there should be some proportion of one to the other in respect both of size and of splendor. As the long sermon is

[3] Claude, *An Essay on the Composition of a Sermon* (Eng. Tr., N. Y., p. 207).

practically a thing of the past and has given place to the definitely short discourse, the introduction should be appropriately shortened.

Long-winded introductions tire the congregation. A certain preacher, having given as usual a very long preface to his sermon, had to listen to this comment from one of his auditors: "Well, sir, you kept us so long in the porch this morning that we hardly got into the house." The figure of speech was varied on another occasion: "He is so long in laying the cloth," said a clever listener concerning a preacher who was addicted to long exordiums, "that I lose my appetite, and begin to think there will be no dinner after all."

Such introductions sin against the proprieties in several ways. They consume time that should better be devoted to illustrating and enforcing the argument of the whole sermon. Instead of attracting the listener, they give him a feeling of satiety and disgust before the feast of reason has really begun. They are apt to include matter that properly belongs to the body of the discourse. In any event, they are inartistic because disproportioned.

Secondly, St. Paul's introduction was kindly. He complimented the Athenians on their sense of religious respect. They were "over-religious". We can easily imagine with what a winning courtesy he said this. Cicero considers the object of an introduction to be the rendering of the auditors *benevolos, attentos, dociles.* St. Paul made his hearers *benevolos.* As flame lights flame, so kindliness begets kindliness.

The "compliment" formed a part of the complicated exordium prescribed by the older rhetoricians. It became regularized, and easily degenerated into fulsome adulation, doubtless false ascriptions of virtue, and tediousness through formality. At times it bore no special relation to the burden of the following sermon. St. Paul managed adroitly to combine compliment with strict relativity to the matter of his discourse. He was a gentleman through and through, and knew how to avoid both falsehood and fulsomeness.

Great delicacy of mind and heart is required for a proper handling of the "compliment", and a better taste has generally omitted it from the exordium. Occasions nevertheless arise which justify, perhaps demand, its use. If delivered at all, let it be with obvious sincerity and cordiality.

An indirect form of compliment is that of apology to one's auditory for venturing to address such a brilliantly endowed assembly. This will not be so crudely stated as I have just put it, but will be implied by a species of pretended self-abasement. The personal note is always questionable, generally objectionable, seldom happy. If apologetic in tone or in matter, it is—or is apt to be considered—insincere. The preacher of the true faith is an ambassador of God, Christ as it were speaking through him. He is to exalt his Divine Master, not himself; but he is clothed with the dignity of his position, and is not to abase himself, save to God. He must show due respect to authority, sacred and civil. He must exhibit true reverence to the divine spark in every human being—in man, woman, child. But the assumption of a false modesty, a timid self-abasement or its outward semblance, is repugnant alike to good taste and to true reverence.

St. Paul was polite and respectful to the divine spark in his hearers. He seems to have made them, at least for a time, well-disposed toward himself. He rendered them, in the Ciceronic word, *benevolos*, although his temptation was probably toward indignant rebuke.

Phelps [4] contrasts the two manners:

> That was not a wise man who, in the time of the civil war, in a Southwestern State commenced a sermon by laying a revolver on the pulpit by the side of the Bible, saying that his life had been threatened, and that he was prepared to defend it, as he would against a mad dog. A humble Massachusetts chaplain was his superior in homiletic tact, who was compelled by Gen. Butler to preach to a wealthy Presbyterian congregation of rebels in Norfolk, who were also in their seats on the Sabbath morning, in obedience to military order. Said the preacher, in commencing his discourse, "My friends, I am here by no choice of mine. I came to your city as a chaplain, to look after the souls of my neighbors who are here, as I am, under military rule. I stand in the place of your honored pastor by command of my military superior; but I am a preacher of the same Christ whom you possess, and I ask you to hear me for his sake." He had a respectful hearing for the next three months.

The personal note was demanded in this case, but it was delivered in a modest and withal a manly way. The chaplain

[4] Phelps, *The Theory of Preaching*, p. 227.

made his hearers *benevolos* by an introduction that paid a graceful tribute to the pastor whilst explaining the inevitable substitution of a military chaplain in his place.

Thirdly, St. Paul wrought out a striking introduction that surely must have rendered his hearers *attentos*—the second of Cicero's three requisites. Having complimented them on their exceptionally pious memorials to the gods, he gives them an anecdote which, like all anecdotes, must immediately have aroused their interest, but which had the additional spice of local flavoring. Among their many idols, he saw an altar erected to the Unknown God. This allusion to their famous city was graceful, direct, striking. Their curiosity was aroused. Will this stranger have anything pertinent to say about the altar or altars that had been erected to the now forgotten gods? Why, let us hear him, by all means.

The interested attention of an audience may be gained in several ways. The most effective and most commonly used method is that of the anecdote. Often it need not be strongly relevant—it may be "lugged in by the ear" without offending us, for we are all but children of a larger growth, and we love stories because they are something concrete, something which we can easily vision to ourselves. If the narrator be a participant in that which he tells us, or even only an eye-witness, we are still more interested. St. Paul's anecdote was personal.

The prophet Nathan introduced his sermon to King David by a story which seemed to imply a personal knowledge of the related features or facts. It was not a personal anecdote, however, but merely a parable, albeit a striking and forceful one, and it had its intended effect: "And David's anger being exceedingly kindled . . . " (2 Kings, 12:5). This introduction was sufficiently brief, very striking; and the transition was equally forceful and direct: "Thou art the man!" But we may well conjecture that, could Nathan have truly declared himself an eye-witness of the parabolic occurrence, his introduction would have gained still greater strength as an anecdote.

A personal anecdote is best, but any anecdote is good, even in the form of a parable. The mind is enabled to contemplate a picture, to consider concrete things, and is thus freed

from puzzling abstractions requiring thought and concentration of mind. The Blessed Fisher offers us a third form of the concrete, in the opening words of his sermon on the Fourth Penitential Psalm:

> Imagine a man suspended by a weak slender cord or line over a very deep pit, in the bottom of which were every kind of ravenous and cruel beasts, waiting eagerly his fall, that they might devour him! Would not that man be in great peril and jeopardy, especially if this cord that he hung by was held up and stayed only by the hand of that man unto whom, by his manifold ingratitudes, he had behaved as an enemy? Likewise, dear friends, consider within yourselves, if now there were under me a deep pit wherein were lions, tigers, and bears, gaping with open mouths to destroy and devour me at my downfall, and if there were nothing whereby I might be held up in but only a broken bucket, which should hang by a small cord, held by the hands only of him to whom I have behaved myself as an enemy and an adversary, by great and grievous injuries done by me unto him: would you not think me in a dangerous condition? Yes, without doubt. Truly this is the case of us all. For under us is the horrible and fearful pit of hell. . . .

The interest flags considerably when we are asked to "imagine" a scene, for, like children, we desire a story, whether true or false, real or imaginary. Nevertheless, the picture thus painted offers something for the imagination to dwell upon, and Fisher's introduction to this Fourth Penitential Psalm attracts the reader much more readily and effectively than that of any other of his sermons on the Seven Psalms. Their introductions are solid, informative, scholastic, but hardly attractive. Still, Fisher varies the form of introduction, and thus, in some measure, offers the pleasure of variety.

In the fourth place, St. Paul's introduction was preparatory in nature to the whole body of his discourse. He was to tell his audience about the supreme Creator of all things, who is not like unto the gold or silver or stone fashioned by the graving of art and the device of men, but is a Spirit not to be served by men's hands as if He had need of anything. The Unknown God was unlike any of their gods—and the altar which St. Paul had seen furnished him with suitable topics on these heads. His introduction was, as we have seen, also pre-

paratory in respect of the auditory, for it disposed that auditory to benevolent attention and conducted it gently and unobtrusively toward the end or object to be attained by the speaker. If St. Paul had not had the happy inspiration to make the altar the single thought of his introduction, he might perhaps have commented upon the marvelous art of Athens, and upon the numerous religious sects that disputed there, and then have declared that, whilst art and logic are helpful to men, even more serious affairs should engage the earnest attention of reasonable beings, namely the grand questions of Whence and Whither, such as Carlyle, nineteen centuries after, propounded to himself. Such an introduction might have stirred the people to attention, but it would not have led directly and quietly to the topics he wished to treat.

Finally, St. Paul's brief, kindly, striking and preparatory introduction had the crowning virtue of easy modulation or transition into the body of his discousse. Athens had its altar to the Unknown God? Very well, it is of Him that St. Paul would now treat—and the Apostle does so, employing rather positive statements than argumentatively negative ones, avoiding contentiousness in word or manner, again paying courteous tribute to the glory of Athens and its humanistic tastes by quoting its own poets ("For we also are his offspring").

The sermon at Athens has furnished us with five points for the introduction of any discourse. Cicero's third requisite, that it should render our audience *dociles*, fails at times in the case of a sermon, for the question of divine grace is here involved, as well as that of the perverse will of men. St. Paul failed largely to achieve the impression he had hoped for, although he made some notable converts.

It is practically impossible, or at all events inadvisable, to construct a set form or mechanism for the introduction, although Demosthenes and Cicero are credited[5] with having done so:

> If antiquity has not misinformed us, both Demosthenes and Cicero were in the habit of preparing at their leisure different introductions

[5] Hervey, *A System of Christian Rhetoric*, p. 305.

to be prefixed to their extemporaneous orations. They thus secured variety but at the expense of pertinence. That kind of exordium which might be adapted to several causes was in Quintilian's time regarded with little favor, and was called *vulgar* (vulgare), although he admits that it was not always avoided by the greatest orators. Some old rhetorician or other has compared such *exordia* to the sword used at the temple of Delphi which served the double purpose of immolating the sacred victims and executing malefactors.

Variety is desirable, indeed, but there must also be pertinence. Our greatest fault, however, is probably that of sameness, lack of variety. Our congregations may listen once or twice with patience to the formula, " In the Gospel selection which our Holy Mother the Church reads in the Mass of this Sunday, our Divine Lord reminds us ", etc.; or " Of all the virtues that adorn the soul of the true Christian, purity (or modesty, or humility, or charity, or prudence, or temperance, etc. *ad libitum*) is the one ", etc. Once or twice may our auditors listen to such an introduction with patience. But the custom is as repellent as meals that never vary. Variety is the spice of life.

In the attempt to achieve this variety, there is the obvious danger of categorization. Gospel narratives will form one category, with some such introduction as I have just illustrated. The virtues will form another, with a new kind of formal mechanism. The vices, still another. The mysteries of the faith, a fourth kind, and so on. Neale uses the word " tedious " in referring to Mr. Simeon's one-and-twenty volumes of " Horae Homileticae ", considered " evidently " by their author as " the greatest system of divinity which English theology had ever produced. And of what does it consist? Of several thousand sermons treated exactly in the same ways, in obedience to the same laws, and of much about the same length. Claude's essay had laid down certain rules, and Simeon's discourses were their exemplification. The laws were as invariable for the pulpit as was Dr. Watts' recipe for a prayer . . . " Neale [6] continues:

In like manner, Mr. Simeon's type of sermons may very easily be described. The preacher opens with a short view of the circum-

[6] Neale, *Mediæval Preachers,* p. lxvii.

stances under which the text was spoken. This is a very convenient exordium, because it fills two or three pages with but little trouble. The clergyman has only to put Scripture language into his own, and he is fairly launched in his sermon without any effort. Another almost equally easy method of opening is found in drawing a contrast between the person or thing of which the passage in hand speaks, and that to which the writer may wish to allude. And it has this special advantage: that if he is unlucky in finding much likeness between the two, he is sure to discover a good deal of *un*-likeness, and either treatment will supply a good number of words.

Only the most general suggestions can be given for the composition of an introduction. The style is the man, and the well-read, imaginative, careful and earnest preacher will strike out for himself the pathway that shall best secure the benevolent attention and the docile attitude of his hearers. The fault to avoid is sameness, for that is the death of interest. Hervey illustrates [7] abundantly the varied introduction of Moses and the prophets, and especially of our Lord. As to these last:

Our Divine Master has left us a variety of exordia. On one occasion he begins with a declaration that a certain prophecy is fulfilled by himself; on another with a denunciation of the Pharisees (Luke 11:29); on another with the parable of the Sower (Matt. 13:3; see also Luke 15:3). Now he foretells his death (Matt. 16:21-28); now he gives his disciples the acted parable of setting a child down before them (Matt. 17:2). Then again he announces in a metaphor a startling truth (John 8:12); and again he utters a warning against the Scribes and Pharisees (Matt. 23:1). Sometimes his sermons commence with answers to questions (Matt. 24:3). But of all his exordia that of the Sermon on the Mount (Matt. 5:3-16) is the most remarkable. Spoken as it was to the uninstructed disciples, most of whom entertained Hebrew notions respecting the kingdom of God, nothing could have been so opportune as to give them at the outset correct ideas of the *character, condition, position,* and *influence* of those who possess this kingdom. Tholuck calls our attention to the fact that, as when He announced Himself at Nazareth he read Isa. 61:1, and declared that it was fulfilled in Him, so here ver. 3 relates to the first and ver. 4 to the second of the sixty-first chapter. The thoughts of this introduction are not only linked to each other, but also to the body of the sermon. Here, likewise,

[7] Hervey, *op. cit.*, pp. 303-4.

he indirectly attacks Pharisaical piety by showing that in all actions God chiefly regards the dispositions of the heart.

The introduction should be sufficiently striking to solicit attention, but should not, except in unusual circumstances, approach the *bizarre*. In one of Segneri's Lenten sermons, he begins: "Hell, or penance". A retreat-master once began his meditation for seminarians with the startling request: "Consider yourselves in hell". The day happened to be exhaustingly hot, and the chapel exceedingly hot and stuffy. That meditation was remembered for a whole year afterward. Dean Swift's charity sermon is famous for its *bizarrerie* both in style and in length.

Here, again, the counsel to listen attentively to famous preachers and to read their best sermons will apply. Consule probatos auctores!

H. T. HENRY.

The Catholic University,
Washington, D. C.

AUTOBIOGRAPHY OF AN OLD BREVIARY.

V.

ON Sunday the Padre was to have service. As it was to be simply a sermon and prayers an important part fell to me. I had to provide the Gospel and gave the Padre some points for his sermon from my Homily by St. John Chrysostom. It was fine. They all listened with reverent attention as he introduced me, interpreting in English my noble Roman sentences, for the people were of course unlettered—heathens most of them, to whom things had to be made plain, as to children. He told them that he was translating to them the very words and language which St. Paul spoke to the Romans, though the Apostle of the Gentiles usually wrote in Greek when in learned circles. And St. Chrysostom—well, he couldn't be excelled. I think the Padre made quite an impression. Later, on, one of the men, seeing me lying quietly on the table in the dining saloon, where I had been while the Padre was talking with a lady, very gingerly lifted the lapel of my overcoat and looked at the front page. Evidently he was puzzled—"That ain't no Bible," he

ejaculated, and then dropped me as if I had the smallpox. I was glad to see the heretic frightened. What did he know about the Bible and St. Chrysostom? Lack of academic education as well as want of real religion.

There was a concert in the evening. The proceeds were for the Sailors' Hospital Fund. I was not present, because the Padre feared there might be frivolity in such mixed company; but I could hear from my place on the traveling bag in the adjoining room that he made a speech—and how they applauded! Where he got his discourse from I don't know, for he hadn't consulted me at all, though he rarely preaches or speaks in public without drawing his inspiration in some way or other from me. My sapiential books are really wonderful; they touch almost every subject from driving a good bargain to hard drinking or love-making. But sometimes I am neglected. "Bonum mihi quia humiliasti me," I say.

To-morrow we are to land. I am glad, for somehow things were unsteady during the past two weeks, and I actually had several narrow escapes from slipping overboard, as the Padre always insisted upon taking me out on deck. Of course I can swim, but still it would have been unpleasant to have to live on salt water perhaps for days. I belong to the "drys," being a T. B., which forbids water, except holy water, and that comes in drops and under the name of spirits.

So here I am locked up in the hand bag, though on top, as a mark of respect for my dignity, and also for convenience sake.

We were up early, and the Padre and I had a chat.

Funny, they all stood in line to have their hand baggage examined. When it came to us the revenue officer saw me, first thing in the bag; then touched his cap and said, "All right, Father. You have nothing that is dutiable." It was glorious to see how they all respected me, a foreigner, in this great country. Perhaps they remembered that it was Columbus, a countryman of mine, who first discovered it.

VI.

I really don't know what happened, for I was shut up in the Padre's valise, with those nasty soiled cloths, hair brush, cigar case, and a lot of second-hand books and catalogues. The only

decent company was a silk cassock, some clean handkerchiefs, and a new railroad timetable. The first glimpse of light and release from the stuffy atmosphere came to me with a shock, when I found myself in the hands of a New York policeman. After irreverently fumbling with my flyleaf and examining my face, he said:

"Begorra, Captain, this thing belongs to a priest, and by the same token one who is as poor as a church mouse unless the guy who took it from him was before us in emptying it of a pocketbook."

"Any name?"

"Yes, in the book here—the Rev. J. Hogan, D.D.—that's all."

"Did you see anything of the fellow who dropped it?"

"Yes, one of those chaps who hang round the station. I noticed him lifting it from a seat, near the ticket office, where I now remember seeing a priest waiting in line. I suspected the fellow was taking somebody else's bag, and I was making for him, when he spied me and dropped it—disappearing in the crowd at the door."

"Well, leave it here. We'll inquire about the owner. Give me that book." And with this I was chucked on the desk in the office.

After a while I heard a voice:

"Say, Shorty, come here. Go over to the Cathedral, Madison Avenue, with this card and ask whether the clergy there know of the priest by the name on it. Get his address, if you can. Say we recovered a bag—taken from a traveller, I guess, at the railroad station, and we're looking for the owner. Go at once and get back here before I go off duty at noon."

Meanwhile another policeman came in. He had sergeant's stripes.

"What's this, Captain?"

"Oh, a priest's bag which Muldoon saw a hard nut carrying off at the station while the owner had put it down to get his ticket."

"A priest's? What's in it?"

"Not much, except truck."

"How'd you get the name?"

"From that book on top."

Now here was another item that gave an indication of my importance. If it hadn't been for me they couldn't have recognized the Padre's property. It's great to be a Breviary, a Totum. The night shirt couldn't have done it, for there are Hogans galore in the world. And the handkerchiefs with their puny initials couldn't tell anything about the Padre, though they had taken him often enough by the nose."

"Seems to be a prayer book—and new."

"Prayer book, you stupid! Why, that's what they call a Missal. Look at it; it's all Latin. That's where priests get to know things, and the power to work miracles. I haven't been to church for a long time—but I know that much. Did ye ever see them read it over sick people?"

"I seen them read it in the subway and once at a picnic. But I don't know that that's the place to say your prayers; and if it works miracles, they'd no doubt rather use it in church to raise the collection, for they are strong after the money."

"See here, Mike. It's easily seen you aren't much of a Catholic. Neither am I, if it comes to church-going. But my ancestors were decent chaps in the old country, and I heard my father say that there were three priests among them, and a third cousin who was a bishop in Ireland. Of course they need money, and it's a wonder they get it with fellows like you and me fighting shy of the collections. If it weren't for my wife there'd be no chance to get the boys to the Sisters' school. And we know that the toughs that come our way in the police station would be a lot better off if they had had some religion instead of just getting their wits sharpened in the public schools."

In a half hour "Shorty" returned.

"They know the priest all right, if the owner is a priest. I told them about the book, and they said that he must have just returned from Europe, and that he would probably call on the Archbishop. If so, they will send for the valise; otherwise it might be returned to him directly. They gave me his address."

"Well, now, isn't it wonderful? Here is a priest who belongs out West, coming back from Europe, and they know all about him at the Cathedral. There must be more than ten thousand priests in the United States. How do they keep tabs on them?"

"Oh, the young Father who saw me said: 'I'll just look in the *Catholic Directory* for the name'. But while he was away another priest came through the vestibule and asked me whom I wanted to see. I told him my errand, and he knew at once the man I was looking for."

"No doubt he is a prominent clergyman."

"One would hardly think so from his baggage—pretty poor stuff, except the new prayer-book. All the same the Catholic Church is a great organization. As we used to learn in Sunday School—*One, Holy, Catholic, Apostolic.* I got a corker of a cigar from the Father, who said it was very decent of us to send the inquiry."

"Trust New York for a decent police force!"

You should have seen the Padre, when he got me back. He had called at the Cathedral, I heard, but was obliged to leave by the night train, and they sent for us to the police station. The first thing he looked for on opening the bag was me. Then he examined my heart, the insides. We had missed a whole day's company, and I know he must have thought of me all the time later on the train, a Pullman sleeper, which was insufficiently lighted for reading. I could hear him rattle the old beads—a sorry consolation while he could not talk to me.

Early next morning, after the Padre, barefooted, had taken a perfunctory ablution, he came back to the berth, and sat down with me. Though first he got to his knees and made a big sign of the cross, perhaps to shy off the darkey "boots" who seemed anxious to get him out of the passage. We did not at first notice the heavy snoring of the fat man in the upper berth. After a little, though, it became annoying and interfered with our conversation. Anyhow, it wasn't easy to keep up our dignity in the cramped position below, and the rhythmic booming from above diverted attention and demonstrated the incongruity of our acting "digne, attente, ac devote", as we had said we would do. The Padre, with a jerk, shut me up, put on his boots, and walked me into the next car, which was a parlor coach. Now I knew he didn't affect much comfort in traveling, for I heard him say so on the way to Brussels when we were not yet very well acquainted with each other. He was a democrat, and preferred to journey, whenever possible, like

a missionary, "per pedes apostolorum", or in a popular conveyance at any rate. Many times afterward, when the seminarians and professors went on excursions into the country, and some of the men ordered a wagon because they feared the fatigue, he would make fun of them: "Hi in equis, hi in curribus, nos autem in nomine Domini." However, night travel for a long distance had made our taking a parlor car necessary. We had just settled down when a man and a woman with two children entered the coach and took the vacant seats right near us. They had Hebrew faces, which I rather liked, because, I suppose, of my ancestry; but the children made such a racket, right round about us, that it became quite irritating, and I could see that the Father who looked straight into my face was annoyed. Of course there was no use pretending to pray or even to read. The only thing we could do was to change places, but that was not so easy because here the seats were reserved. Finally the Padre stopped the conductor and asked if there were any seats in the day coaches ahead. "Why, yes," said the trainmen, "plenty of seats. Go right on, next to the smoker."

The Padre had finished Prime amid the trumpet-like accompaniment of snoring from the upper berth in the sleeper. Now that we found a restful corner near an open window with the crisp fresh morning air blowing in, I couldn't help fluttering with the joy of it, despite the Father's thumbs trying to hold me down. We had still several hours to ride, so that there was no reason to hurry; hence I was not disposed to close my eyes, though my motions disconcerted the Padre a bit, I think, for he just clapped down the morocco cap over me, poking one finger of the left hand between my ribs, near the Office of *Con-non-Pon.* Then he began to reflect, as was his wont every morning. To-day he meditated *Capitulum.* It was some satisfaction to know that I was in his mind anyhow, though I was muzzled for the moment.

Justum deduxit Dominus per vias rectas (Sap. 10: 10). I could hear him mumble. He sometimes meditated in the Davidic fashion, talking to himself. *Justum,* that is—if you try to do the will of God, that which is His right and your duty, the *jus* expressed by the law, the Commandments, the precepts of the Church, the canons and the rubrics that safe-

guard due reverence for the sacred functions, the sacramental rites and ceremonies, why then the Lord will smooth the way through all kinds of difficulties. *Deduxit*—He has so done in the past with His servants. But in the Hebrew text in which the Book of Wisdom was originally written, the past tense often stands for the future. Hence the Latin reading might be *deducet*—He will lead him—and is an assurance of confidence in God amid the diffidence urged by purely earthly conditions.

So the future and the past, in the old Hebrew language, the tongue of fire in which the Holy Ghost spoke on Pentecost to the Apostles, are alike in their appeal because it comes from the Lord who knows no distinction of time, being ever present, eternal.

Through these *vias rectas* we reach the kingdom of heaven —*et ostendit illi regnum Dei.* They are straight ways, at times a bit hard under foot, that is, to our earthly feelings. Yet they are right and sure, because, as the word *rectas* implies, directed by God, toward the *regnum*, that is to say right ruling, both in the pastoral and in the seminary government.

Besides this it increases personal holiness, for that is what is meant by the *scientia sanctorum* in the next sentence: "Et dedit (dabit) illi scientiam sanctorum," which gives dignity to the priest in all the departments of his apostolic labor. It supplies the prudence in the confessional and in the direction of the faithful.

Here the Padre paused—"Honestavit illum in laboribus, et complevit labores illius." "Dear Lord," I heard him say under his breath, "Thou knowest the difficult task that lies before me in the direction of the seminary. To guide the young aspirants to the priesthood in the way of the responsibility that awaits them. As their habits are fashioned during the eight or nine years while they are under the immediate control of the ecclesiastical authorities, still full of the enthusiasm with which they followed Thy call, so will they be later; and as they are then, so will be the flocks confided to their care. Nor would my own efforts avail, even if I were perfectly devoted, bending all my energies upon the duties of superior, unless I had the wholehearted coöperation of the right quality of men. The professors, the members of the domestic

service need all be disposed to work in harmony. One faithless menial who connives underhand with incipient departure from discipline may prove the germ of a canker that corrupts from within. The selection of priests to fill the void in the faculty and the organization of studies (which devolves on me for the next year) give anxiety. There is N., a bright theologian, a genial fellow, but indolent, fond of amusement, having altogether a rather low estimate of that ascetical spirit and self-restraint which is such an essential factor in preserving the aspirations for devotion, zeal, self-sacrifice, without which a priest, even if he does good work, is merely a hireling. I have doubts too about young E. He is willing and docile, but weak, lacks character, does not bridle his tongue—a bad asset for a teacher and a danger to his maintaining the respect of the students; then his social proclivities, leaving the seminary routine on the slightest pretext, and staying out rather than coming home for a decent game of cards—Lord, these things clog for me, the leader, advance *per vias rectas* unless Thou come to my aid."

Et complevit (complebit) *labores illius.* Well, if I only go on, fearless of human respect, keeping the *Jus* before me, the Lord will fill up all that is wanting to me in knowledge, foresight, courage—the *scientia sanctorum.*

"Padre, the half hour of meditation is up," I felt like shouting, as we came to a station stop, for the dear old saint had kept me in darkness all the while, never getting beyond that chapter in Prime, which by the way is called "Lectio brevis". He ought to keep the rubrics, but then I hear him answer my mutterings by: "The chapter in Prime is taken from the hour of None," and there he has me, for that is rubrics and allows perhaps protraction. He must know because he taught rubrics for some years, and I think will do so again, even though he has been made rector of the seminary.

Now for Terce, Sext, and None. I was mortally afraid the Padre would begin his meditations again when he came to the *Beatus vir—qui post aurum non abiit, nec speravit in pecunia* —but he passed right on. I had nothing to fear from the chapter at Sext—*Cor suum tradidit ad vigilandum diluculo*— for I know by this time that he needs no alarm clock to wake him. He is a good sport and wakes *diluculo* all right, jumping

right out into the bath. And as for the *in conspectu Altissimi deprecabitur*, the fact that he does handle me "pie, attente ac devote" is an indication that we are no lip-servers or prayer machines, for of course in that matter he has to have me to keep in order.

VII.

Little Hours over, the Padre suddenly peered into my face as if he had forgotten something. I know he likes to contemplate my beauty, and I confess—I may say it without conceit—that I think he could hardly find a better subject; for what else would make them take photo-copies of me, several impressions —at Tours, and put the gilt seal on my lapels as a sort of hall-mark bestowed exclusively on Totums of the gilt-edged élite? I could feel the distinction, especially while in the forced company of those second-hand volumes which the Padre had picked up at the antiquary's bookstand in Brussels. They were shabby, and none of them could claim a pedigree of Romano-Gallican descent, with the Patriarchal strain that flowed in my veins. Well, he likes the looks of me, and sometimes keeps feasting his eyes on the lines of my countenance. Just now, I suspect, it was the Sap. X (wisdom excellent) that attracted him. From it the *lectio brevis* at Prime and the *capitulum* at None in the *Con-non-Pon* office are taken. Sure enough! Shortly after he went back for his portmanteau, and having fumbled through its contents, he brought out—what do you think—a Greek tome, Elzevir edition. I almost got jealous, but then I soon saw it was a respectable-looking female by the name "Sophie" (Sophia). She belongs to the Bible; so we are relations, though there had been no formal introduction. The cover was rather shabby, but it bore the marks of having been distinguished at one time. The Father said it was "antique".

I wondered what he wanted with the Greek Bible. Later I found out. The Greek books of the Bible are, as it were, detectives, respectable investigators of course. They are employed to cross-examine you, your words, and get at your intentions. The Padre wanted to find out where my Sap. came from, and here was an old lady who knew all the facts; and who was disposed to give out, so that he could trace every statement

of mine and its original meaning. I only know ecclesiastical Latin. Some of my parts are in the style of St. Jerome who was a pretty fine classical scholar. But this Sap. X is African Latin, which is not bad, only a bit Italian. In fact they call it still *Itala* Latin. St. Jerome was a skeptic in Greek matters. He thought that the Holy Ghost spoke Hebrew, and only grudgingly allowed that what are called the deutero-canonical books of the Bible are inspired. The *Sap.* is the short for *Sapientiae Liber*, as our Vulgate styles it, and formerly stood for *Sapientia Solomonis* in the Latin Bibles. Whether Solomon wrote it—which would have been Hebrew—is very doubtful. Probably the present text is of later date. Nevertheless it embodies what was accepted among the Jews of the dispersion, that is outside Palestine, as the wisdom of Solomon, when in his earlier years he hearkened to the inspirations of Jahweh. Most likely it was written in Greek, as we still have it in famous ancient manuscripts, such as the Vatican, Sinaitic, and Alexandrine (Egyptian) texts.

It is a wonderful book. One gets the temptation to be high-browed in such company unless one remembers Solomon and how he ended. The Book of Wisdom contains the entire philosophy of life in its speculative and historical aspects. For the man of the world it solves all the problems that confront him in his earthly career, and it is here that the cleric gets that prudence of the serpent which protects him on the one hand against the wiles of men, while it furnishes him that superior wisdom by which he is enabled to guide others.

The Padre soon became engrossed in the old tome. Sometimes he looked puzzled, and as if he suspected me, his Latin Totum, of mistranslation, despite my certificates from the Cardinals and Sacred Congregation. But I don't care. I am Roman and have the Pope on my side.

R. B. TOTUM.

Analecta.

ACTA PII PP. XI.

Litterae Encyclicae

AD VENERABILES FRATRES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES: SAECULO SEXTO EXEUNTE A SANCTORUM CAELITUM HONORIBUS THOMAE AQUINATI DECRETIS.

Pius PP. XI.

Venerabiles Fratres
Salutem et Apostolicam Benedictionem

Studiorum Ducem sacrae iuventuti in maioribus disciplinis haud ita pridem per apostolicam epistolam Nos, Iuris Canonici statuta confirmantes, habendum esse ediximus Thomam Aquinatem. Eiusdem rei magis ac magis nostrorum animis inculcandae eisque declarandi quo pacto in schola tanti Doctoris utilissime versentur, praeclara se Nobis dat occasio, appropinquante die cum abhinc sexcentis annis rite is est in Sanctorum numerum adscriptus. Nam mirabili quadam cognatione inter se scientia veri nominis et, illa virtutum omnium comes, pietas continentur; cumque Deus ipsa veritas bonitasque sit, profecto ad Dei gloriam animarum salute quaerendam—quod est Ecclesiae praecipuum propriumque munus—satis non foret sacrorum administros bene esse a cognitione rerum instructos,

nisi iidem idoneis virtutibus abundarent. Haec autem doctrinae cum pietate, eruditionis cum virtute, veritatis cum caritate societas, singularis prorsus exstitit in Angelico Doctore; cui quidem iure etiam insigne solis attributum est, utpote qui, scientiae lumen mentibus afferendo, igniculos virtutum in voluntates iniiciat. Qui est igitur omnis sanctitatis et sapientiae fons Deus omnino videtur ostendere in Thoma voluisse, quemadmodum altera ex his rebus alteram adiuvet, id est virtutum exercitatio ad veritatis contemplationem componat, ac vicissim subtilior veritatis meditatio virtutes expoliat atque perficiat. Etenim qui pure vivat et integre domitasque habeat virtute cupiditates, is quidem, tamquam magno impedimento solutus, multo facilius tollere ad caelestia potest animum altiusque Dei arcana introspicere, secundum illud ipsius Thomae: "Prius vita quam doctrina: vita enim ducit ad scientiam veritatis"; [1] idem vero, cum in cognoscendis iis quae sunt supra naturam, studii plurimum collocaverit, ex hoc ipso ad perfecte vivendum non parum se sentiet excitari: neque enim solivaga aut ieiuna, sed valde actuosa dicenda est tantarum rerum scientia, quarum pulchritudo totum hominem ad se rapiat atque convertat.

Haec sunt in primis, Venerabiles Fratres, quae licet ex hac saecularis memoriae recordatione discere: sed quo eadem clarius appareant, visum est Nobis de Thomae Aquinatis et sanctitate et doctrina breviter in his Litteris disserere, tum demonstrare quae inde fluant sacro ordini maximeque sacrorum alumnis, denique christiani nominis universitati opportuna documenta.

Quaecumque in genere morum sunt virtutes, Thomas quidem omnes praeclarissimas habuit, easque ita copulatas et connexas, ut, quemadmodum ipse vult, coalescerent in caritate "quae dat formam actibus omnium virtutum". [2] Sed si sanctitatis huius notas tamquam proprias et peculiares quaerimus, prima omnium occurrit ea virtus, unde quaedam cum angelicis naturis visa est esse Thomae similitudo; castimoniam dicimus, quam cum in praesentissimo periculi discrimine servasset illaesam, dignus est habitus quem mystica zona angeli cingerent. Cum hac tanta puritatis laude par coniuncta erat bonorum

[1] *Comment. in Matth.*, c. V.
[2] II-II, q. XXIII, a. 8; I-II, q. LXV.

fluxorum fuga itemque despicientia in contemnendis honoribus: constat summa eum constantia, propinquorum, qui se ad per-commodam saeculi condicionem omni ope cogerent, fregisse pervicaciam, ac deinde apud Pontificem Maximum, sacras infulas offerentem, orando effecisse, ne formidatum sibi onus imponeretur. At id quo Thomae sanctitudo maxime distinguitur, ipse est qui appellatur a Paulo *sermo sapientiae*:[3] atque illa duplicis sapientiae, acquisitae et infusae, quae dicuntur, copulatio, quacum nihil tam apte quam humilitas, quam orandi studium, quam Dei caritas convenit.

Humilitatem quidem instar fundamenti fuisse quo ceterae virtutes Thomae niterentur, patet consideranti quam is obedienter in communis vitae consuetudine fratri laico obtemperaret: nec minus perspicuum est legenti eius scripta, ex quibus tam magnum redolet erga Ecclesiae Patres obsequium; ut is quidem "veteres Doctores quia summe veneratus est, ideo intellectum omnium quodammodo sortitus"[4] videatur: id ipsum autem egregie illustratur ex eo quod divini ingenii facultates minime in suam ipsius gloriam, sed in emolumentum veritatis impenderit. Ita dum philosophi suae propriae claritudini fere serviunt, hic in tradenda doctrina omnino sese obscurare studet, ideo nimirum ut sola de se lux caelestis veritatis effulgeat.—Haec igitur humilitas, cum munditie illa cordis, quam memoravimus, summaque sanctarum precum assiduitate coniuncta, docilem mollemque faciebat Thomae animum ad afflatus et lumina Sancti Spiritus et accipienda et sequenda, in quibus quidem ipsa contemplationis principia consistunt. Quae ut desuper impetraret, saepe omni cibo abstinere, saepe totas comprecando vigilare noctes, identidem ex ingenuae pietatis impetu ad Sacramenti augusti tabernaculum applicare caput, assidue vero ad Iesu Crucifixi imaginem oculos animumque dolenter convertere, confessus familiari suo, sancto Bonaventurae, ab eo maxime libro se, quantum sciret, didicisse. Vere igitur cadit in Thomam illud vulgatum de Dominico Patre legifero, qui nisi cum Deo aut de Deo non locutus umquam fuisse dicitur.

[3] I, *Cor.*, XII, 8.

[4] Leo XIII, ex Card. Caietano, litt. Encycl. *Aeterni Patris*, d. IV aug. a. MDCCCLXXIX.

Cum autem in Deo, tamquam prima causa eodemque rerum fine ultimo, contemplari omnia soleret, pronum ei erat, sicut in sua *Summa Theologica*, sic in vita unam et alteram quae memorata est, sequi sapientiam; quarum haec apud ipsum est descriptio: " Per sapientiam quae studio humano acquiritur . . . habetur rectum iudicium de rebus divinis secundum perfectum usum rationis . . . Sed altera est desursum descendens . . . et de rebus divinis iudicat, propter quamdam connaturalitatem ad ipsas. Hoc est donum Spiritus Sancti . . . quo fit homo perfectus in divinis, non solum discens sed et patiens divina ".[5]

Haec igitur a Deo delapsa seu infusa sapientia, ceteris comitata donis Sancti Spiritus, perpetuum in Thoma accepit incrementum, aeque ac caritas, ominum domina et regina virtutum. Etenim illa huic erat certissima doctrina, amorem Dei numquam non oportere crescere " ex ipsa forma praecepti: *Diliges Dominum Deum tuum ex toto corde tuo*; totum enim et perfectum idem sunt . . . Finis praecepti caritas est, ut Apostolus dicit,[6] in fine autem non adhibetur aliqua mensura, sed solum in his quae sunt ad finem." [7] Quae ipsa est causa quare sub praeceptum perfectio caritatis cadat tamquam illud quo omnes pro sua quisque condicione niti debent. Porro autem quia " caritas proprie facit tendere in Deum uniendo affectum hominis Deo, ut scilicet homo non sibi vivat, sed Deo "; [8] idcirco in Thoma continenter, cum geminata sapientia, Dei amor augescens, ad extremum perfectam sui oblivionem ingenuit, adeo ut Iesu Crucifixo ita se alloquenti: *Bene, Thoma, scripsisti de me* eidemque roganti, *quam recipies a me pro tuo labore mercedem?* responderit: *Domine, non nisi Te.* Itaque, caritate instinctus, aliorum utilitatibus impense servire non cessabat, vel optimos libros conficiendo, vel fratres laborantes adiuvando, vel in subsidium pauperum suis se vestimentis exspoliando, vel etiam ad sanitatem aegrotantes restituendo, ut cum in Basilica Vaticana, ubi per Paschalia solemnia concionabatur, mulierem, quae vestis eius laciniam tetigerat, ab inveterato sanguinis fluxu repente liberavit.

[5] II-II, q. XLV, a. 1, ad 2 et a. 2, c.
[6] I, *Tim.*, 1, 5.
[7] II-II, q. CLXXXIV, a. 3.
[8] II-II, q. XVII, a. 6, ad 3.

Atque hic *sermo sapientiae* a Paulo laudatus in quo alio Doctore, quam in Angelico, luculentior? Qui docendo non satis habet erudire hominum mentes, sed etiam ad Dei amorem, omnium effectorem rerum, redamandum studiosissime impellit voluntates. "Amor Dei est infundens et creans bonitatem in rebus"; sic enim pulcherrime affirmat:[9] et hanc divinae bonitatis diffusionem, singula mysteria pertractans, illustrare non desinit. "Unde ad rationem summi boni pertinet quod summo modo se communicet, quod quidem maxime a Deo fit . . . per Incarnationem".[10] Nihil vero tam clare huius et ingenii et caritatis vim ostendit, quam Officium ab ipso compositum de augusto Sacramento: quod erga Sacramentum quomodo in omni vita fuisset affectus, illa morientis vox, cum sanctum Viaticum susciperet, declaravit: *Sumo Te, pretium redemptionis animae meae, pro cuius amore studui, vigilavi et laboravi.*

Sic leviter adumbratis magnis Thomae virtutibus, iam non difficile intelligitur eiusdem praestantia doctrinae; cuius quidem in Ecclesia mirum quantum valet auctoritas. Profecto Nostri decessores tamquam uno ore semper eam laudibus extulerunt. Ipso etiam tum vivo, Alexander IV ita perscribere non dubitavit: "Dilecto filio, Thomae de Aquino, viro utique nobilitate generis et morum honestate conspicuo ac thesaurum litteralis scientiae per gratiam Dei assecuto".—Postquam autem e vivis excesserat, eius non solum virtutes sed doctrinam etiam consecrare visus est Ioannes XXII, cum, ad Patres Cardinales verba faciens, memorabilem illam edidit in Consistorio sententiam: "Ipse plus illuminavit Ecclesiam quam omnes alii Doctores; in cuius libris plus proficit homo uno anno quam in aliorum doctrina toto tempore vitae suae."

Cum igitur hic intelligentiae scientiaeque, humana maioris, existimatione floreret, eum Pius V in sanctorum Doctorum numerum rato *Angelici* titulo adscripsit. Ceterum Ecclesiae de hoc Doctore opinionem maximam quid tam aperte indicat quam quod Patres Tridentini duo dumtaxat volumina, Sacram Scripturam et Summam Theologicam, sibi consiliantibus patere super altare reverenter proposita voluerunt? Atque in hoc genere, ne persequamur ex ordine omnia Sedis Apos-

[9] I, q. XX, a. 2.
[10] III, q. I, a. 1.

tolicae documenta, quae innumerabilia sunt, feliciter nostrâ memoriâ contigit ut, Leonis XIII auctoritate et instantia, Aquinatis disciplina revivisceret; quod quidem illustris decessoris Nostri promeritum tanti est, ut, quemadmodum alias diximus, si multa praeclara sapientissime ab eo constituta gestave non essent, ad immortalem Leonis gloriam hoc unum sufficeret. Iisdem mox vestigiis ingressus est sanctae recordationis Pontifex, Pius X, praesertim Motu proprio *Doctoris Angelici*, in quo illud praeclare dictum: " Post beatum exitum sancti Doctoris nullum habitum est ab Ecclesia Concilium in quo non ipse cum doctrinae suae opibus interfuerit." Proxime autem, Benedictus XV, decessor Noster desideratissimus, plus semel id ipsum sibi placere professus est: cui dandum est laudi quod iuris canonici Codicem promulgavit, ubi, Angelici Doctoris " ratio, doctrina et principia " plane consecrantur.[11] Nos vero haec tanta divinissimo ingenio tributa praeconia sic probamus ut non modo Angelicum, sed etiam *Communem* seu universalem Ecclesiae Doctorem appellandum putemus Thomam, cuius doctrinam, ut quam plurimis in omni genere litterarum monumentis testata est, suam Ecclesia fecerit. At enim, quia prope infinitum est, quascumque rationes in hac causa decessores Nostri explicarunt, cunctas hic exsequi, tantum videtur Nobis ostendere, et Thomam supernaturali animatum spiritu, unde vivebat, scripsisse, et eius scripta, in quibus omnium sacrarum disciplinarum principia legesque tradantur, universalis dicenda esse naturae.

Etenim sive docendo sive scribendo hic divina pertractat, praeclarissimum dat theologis documentum illius quae inter sensus animi et studia intercedere debet necessitudo maxima. Nam, quemadmodum regionem aliquam longinquam bene habere cognitam non dicitur qui eius descriptionem quamvis subtilem cognoverit, sed qui aliquamdiu ibidem vixerit, sic intimam Dei notitiam sola scientiae pervestigatione nullus assequitur, nisi etiam cum Deo coniunctissime vivat. Iam vero sancti Thomae huc omnis theologia spectat, ut ad intime in Deo vivendum nos adducat. Ut enim puerulus ad Montem Casinum finem non faciebat rogandi " *quid est Deus?* ", ita quicumque ab eo sunt compositi libri, de mundi creatione, de

[11] Cf. can. 1366, § 2.

homine, de legibus, de virtutibus, de Sacramentis, omnes denique in Deo sempiternae salutis auctore versantur.

Itaque de causis horum studiorum sterilitatis disputans, quae sunt vel curiositas, hoc est immoderata scientiae cupido, vel ingenii traditas, vel contentionis perseverantiaeque fuga, nullum aliud eis vult esse remedium nisi magnam laboris alacritatem, quae pietatis ardore vigeat atque ex spiritus vitâ profecta esse videatur. Cum igitur triplici lumine studia sacra dirigantur, recta ratione, fide infusa et donis Sancti Spiritus, quibus quidem intelligentia perficitur, his omnibus nemo umquam amplius quam noster abundavit; qui postquam in re quapiam perardua diligenter ingenii sui opes adhibuerat, difficultatum explanationem a Domino ieiuniis precibusque humillimis implorabat: Deus autem tam benignus supplicem audire consueverat, ut ad eum edocendum Apostolorum principes interdum delegaret. Quare non est mirum, si, cum vitae exitus appropinquabat, eum contemplationis gradum ascenderat, ut quicquid scripsisset, id omne summae levitatis, non secus ac *paleas*, sibi videri diceret, seque negaret iam dictare posse quicquam; adeo iam solum aeterna spectabat, adeo nihil aliud nisi videre Deum expetebat. Omnino enim, auctore Thoma, hic est qui potissime sacris e studiis percipi fructus debeat, magnus Dei amor magnumque desiderium rerum aeternarum.

Sed is, cum docet exemplo suo, quomodo in eadem studiorum varietate versari nos oporteat, tum praecepta firma et stabilia tradit singularum disciplinarum. Nam principio, quis philosophiae naturam rationemque, partes earumque vim melius explicavit? En qua perspicuitate convenientiam consensumque demonstret omnium inter se membrorum, unde huius scientiae tamquam corpus efficitur. "Sapientis est—ait—ordinare. Cuius ratio est quia sapientia potissime est perfectio rationis, cuius proprium est cognoscere ordinem: nam, etsi vires sensitivae cognoscant res aliquas absolute, ordinem tamen unius ad alteram cognoscere est solius intellectus aut rationis. Secundum autem diversos ordines quos proprie ratio considerat, sunt diversae scientiae. Ordo enim quam ratio considerando facit in proprio actu pertinet ad philosophiam rationalem (seu *Logicam*), cuius est considerare ordinem patrium orationis ad invicem et ordinem principiorum ad invicem et ad conclusiones. Ad philosophiam autem naturalem (seu *Physicam*), pertinet

considerare ordinem rerum quem ratio humana considerat sed non facit: ita quod sub naturali philosophia comprehendamus et *Metaphysicam*. Ordo autem actionum voluntariarum pertinet ad considerationem moralis philosophiae, quae in tres partes dividitur: prima considerat operationes unius hominis ordinatas ad finem, quae vocatur *Monastica*; secunda considerat operationes multitudinis domesticae, quae appellatur *Oeconomica*; tertia considerat operationes multitudinis civitatis, quae vocatur *Politica*".[12] Quas philosophiae partes Thomas diligenter omnes pertractavit, propria singularum via, ita quidem ut ab iis profectus quae maxime humanae rationi coniuncta sunt, gradatim ad remotiora adscendens, denique " in supremo rerum omnium vertice " [13] constiterit.

Ac de mentis humanae potestate seu valore sanctum est quod a nostro traditur. " Naturaliter intellectus noster cognoscit ens et ea quae sunt per se entis in quantum huiusmodi, in qua cognitione fundatur primorum principiorum notitia." [14] Hinc enim stirpitus extrahuntur errores opinionesque recentiorum, qui volunt non ipsum ens intelligendo percipi, sed ipsius qui intelligat, affectionem: quos quidem errores *agnosticismus* consequitur tam nervose reprobatus Encyclicis Litteris *Pascendi*.

Quibus autem argumentis Thomas Deum esse docet eumque unum esse *ipsum Ens subsistens*, ea sunt hodie quoque, sicut aevo medio, omnium firmissima ad probandum: iisdemque liquido confirmatur Ecclesiae dogma in Concilio Vaticano solemniter enuntiatum, quod Pius X praeclare sic interpretatur: " Deum rerum omnium principium et finem naturali rationis lumine per ea quae facta sunt, hoc est per visibilia creationis opera, tamquam causam per effectus certo cognosci, adeoque demonstrari etiam posse." [15] Eiusdemque de metaphysicis doctrina, quamquam frequenter adhuc iniquorum iudicum acerbitatem nacta est, tamen, quasi aurum, quod nulla acidorum natura dissolvitur, vim splendoremque suum etiam nunc integrum retinet; recte igitur idem decessor Noster: " Aquinatem deserere, praesertim in re metaphysica, non sine magno detrimento esse." [16]

[12] *Ethic.*, lect. I.

[13] *Contra Gentes*, II. c. 56 et IV, c. I.

[14] *Contra Gentes*, II, c. 83.

[15] Motu proprio *Sacrorum Antistitum*, diei I septembris MDCCCCX.

[16] Litt. Encycl. *Pascendi*, diei VIII septembris MDCCCCVII.

Profecto nobilissima quidem in humanis disciplinis est philosophia, sed eam, ut res nunc sunt divina Providentia constitutae, ceteris excellere dicendum non est, cum ad omnem rerum universitatem haud pertineat. Etenim in ipso *Summae contra Gentes* itemque *Summae Theologicae* initio, sanctus Doctor alium rerum ordinem describit, positum supra naturam, eumque rationis captum excedentem, quem homo, nisi ei divina benignitas revelasset, numquam fuisset suspicatus. Haec est regio ubi dominatur fides: fidei autem scientia Theologia nominatur. Iam vero huiusmodi scientia eo perfectior in quopiam sit oportet, quo is fidei documenta melius calleat, simulque pleniorem aptioremque philosophandi facultatem habuerit. Non est autem dubitandum quin ad summum dignitatis culmen evecta Theologia sit per Aquinatem, cuius et numeris omnibus absoluta rerum divinarum cognitio fuit et intelligentiae vis facta mirifice ad philosophandum. Quare Thomas non tam sua philosophica institutione, quam huius disciplinae studiis, obtinet in scholis nostris magisterii principatum. Neque enim Theologiae est pars ulla, in qua non is incredibilem ingenii sui ubertatem felicissime exercuerit. Nam primum propriis ac genuinis fundamentis constituit apologeticam, bene definito discrimine, quod inter eas res quae rationis et quae fidei sunt, intercedit, accurateque naturali a supernaturali ordine distincto. Itaque sacrosancta Vaticana Synodus, cum statuit quae de religione cognosci naturaliter possunt, eadem ut certo ac sincere cognoscerentur omnia, necessitate quadam revelari divinitus debuisse, ad mysteria vero cognoscenda divinam revelationem prorsus fuisse necessariam, iis utitur argumentis quae non aliunde nisi a Thoma mutuata est. Qui sanctum omnibus quicumque doctrinae christianae defensionem susceperint, illud vult esse principium: "Assentire iis quae sunt fidei non est levitatis, quamvis supra rationem sint." [17] Ostendit enim, etsi quae creduntur arcana sint atque obscura, tamen apertas esse perspicuasque rationes quibus homo ad credendum adducitur, siquidem " non crederet, nisi videret esse credenda." [18] Atque etiam adiungit, tantum abesse ut fides pro impedimento aut pro servili hominibus imposito iugo putanda sit, ut contra in

[17] *Contra Gentes,* I, c. 6.
[18] II-II, q. I, a. 4.

maximi beneficii loco sit numeranda, siquidem " fides in nobis inchoatio est quaedam vitae aeternae." [19]

Altera theologiae pars, quae in dogmatum interpretatione versatur, ipsa quoque auctorem habet omnium locupletissimum Thomam; neque enim quisquam aut penetravit altius aut subtilius exposuit augusta quaecumque sunt mysteria, ut de vita Dei intima, de praedestinationis aeternae obscuritate, de supernaturali mundi gubernatione, de oblata naturis, ratione praeditis, facultate sui finis assequendi, de humani generis redemptione a Iesu Christo facta eademque per Ecclesiam continuata, perque Sacramenta, quae utraque ab Angelico Doctore " quaedam divinae " Incarnationis reliquiae " appellanur.

Idem praeterea solidam theologiae doctrinam de moribus condidit, quae ad dirigendos totos humanos actus valeat supernaturali hominis fini congruenter. Et quoniam hic plane est in theologia perfectus, ut diximus, rationes certas dat et praecepta vivendi non modo hominibus singulis, sed societati etiam et domesticae et civili; in quo tum oeconomica tum politica morum scientia consistit. Hinc illa praeclara quae sunt in Summae Theologicae parte secunda de paterno regimine seu domestico et de legitimo imperio vel civitatis vel nationis, de iure naturae et de iure gentium, de pace et de bello, de iustitia et de dominio, de legibus et de obtemperatione, de officio vel privatorum necessitati vel prosperitati publicae consulendi, idque cum in naturali ordine tum in supernaturali. Quod si privatim, publice atque in mutuis nationum inter nationes officiis haec sancte inviolateque praecepta serventur, iam nihil aliud requiratur ad eam hominibus conciliandam " pacem Christi in regno Christi " quam orbis terrarum tantopere desiderat. Optandum est igitur, ut quae in gentium iure praesertim explicando legibusque iis quibus populorum inter ipsos rationes ordinantur, Aquinas docet, ea, cum verae *Nationum Societatis*—quae dicitur—fundamenta contineant, magis magisque pertractentur.

Nec minus nobilitata est eius in asceticis mysticisque scientia; is enim, universa morum disciplina ad virtutum rationem donorumque revocata, eamdem vel rationem vel disciplinam egregie definit pro vario hominum ordine, sive qui commune institutum secuti, velint vivere, sive qui ad christianam spiritus

[19] *Qq. disp. de Verit.*, q. XIV, a. 2.

perfectionem absolutionemque contendant, iique in duplici vitae genere actuosae et contemplativae. Itaque praeceptum de amore Dei quam late pateat, caritas eique adiuncta dona Sancti Spiritus quomodo crescant, multiplices vitae status, ut perfectionis, ut religiosorum, ut apostolatus, quid inter se differant et quae cuiusque natura visque sit, haec et talia asceticae mysticaeque theologiae capita si quis pernosse volet, is Angelicum in primis Doctorem adeat oportebit.

Atque hic, quidquid composuit, accurate in divinis Litteris fundavit et exstruxit. Nam sibi persuasum habens Scripturam in omnibus et singulis partibus vere esse verbum Dei, eius interpretationem ad eas ipsas leges diligenter exigit, quas proxime decessores Nostri, Leo XIII in Encyclicis Litteris *Providentissimus Deus*, et Benedictus XV Litteris item Encyclicis *Spiritus Paraclitus*, sanxerunt; positoque eo principio "Auctor principalis Scripturae sacrae est Spiritus Sanctus . . . Homo autem fuit auctor instrumentalis," [20] de Bibliorum absoluta fide historica nullum patitur esse dubium, sed verborum sententiae seu sensus litteralis fundamento ubertatem divitiasque constituit sensus spiritualis, cuius triplex genus allegoricum, tropologicum, anagogicum subtilissime explicare consuevit.

Denique, singulari quodam dono ac munere id habuit noster, ut suae praecepta disciplinae in liturgiae preces hymnosque converteret, itaque divinae Eucharistiae vates et praeco maximus fieret. Etenim, ubicumque terrarum et gentium est Ecclesia catholica, ibi ad sacra studiose utitur semperque usura est his Thomae canticis, in quibus simul summa quaedam inflammatio spirat supplicantis animi, simul de augusto Sacramento — quod praecipue *Mysterium Fidei* appellatur — doctrinae ab Apostolis traditae eiusmodi inest enuntiatio, qua nulla perfectior. Haec si considerentur, itemque illud ipsius Christi praeconium, quod supra attulimus, sane mirabitur nemo quod hic Doctoris Eucharistici quoque cognomen accepit.

Iam ex iis quae hactenus memorata sunt, haec factu quidem peropportuna colligimus. Primum intueantur oportet sanctum Thomam nostri praesertim adolescentes, magnarumque virtutum decora quae in eo elucent, diligenter imitando consecten-

[20] *Quodlib.*, VII, a. 14, ad 5.

tur; ante omnia humilitatem quod est spiritualis vitae fundamentum et castimoniam. Discant ab homine summi ingenii summaeque doctrinae, cum omnem tumorem animi horrere, tum submissione supplici divini luminis copiam suis conciliare studiis; discant, eodem magistro, nihil tam vigilanter quam voluptatis blandimenta refugere, ne scilicet ad sapientiam contemplandam caligantes mentis oculos adiiciant. Nam quod ipse vivendo praestitit, ut diximus, sic confirmat praecipiendo: "Si quis abstineat a delectationibus corporalibus ut liberius vacet contemplationi veritatis, pertinet hoc ad rectitudinem rationis."[21] Quare divinis admonemur Litteris: *In malevolam animam non intrabit sapientia, nec habitabit in corpore subdito peccatis.*[22] Itaque si Thomae pudicitia tum cum in extremum discrimen adductam vidimus, cecidisset, verisimile est nequaquam Ecclesiam suum Doctorem Angelicum habituram fuisse. Quandoquidem igitur videmus, corruptelarum illecebris deceptos, iuvenum plerosque iacturam maturrime facere sanctae puritatis, seque dedere voluptatibus, Nos, Venerabiles Fratres, vehementer vobis auctores sumus ut *Militiae Angelicae* societatem, castimoniae Thomae praesidio conservandae custodiendae conditam, usquequaque, praecipue in sacrorum alumnis propagetis: indulgentiae autem pontificalis munera, quibus a Benedicto XIII aliisque decessoribus Nostris cumulata est, equidem confirmamus. Et quo facilius animum quis inducat huic Militiae dare nomen, iis qui eam participant facimus potestatem, loco cinguli, gestandi suspensum collo sacrum numisma, cuius in adversa parte imago expressa sit sancti Thomae cum Angelis ei zonam accingentibus, in aversa Dominae Nostrae Reginae Sacratissimi Rosarii.

Quoniam autem sanctus Thomas omnium scholarum catholicarum rite est patronus constitutus, is qui utramque sapientiam, ratione quaesitam divinitusque inditam, mirabiliter in se, ut diximus, coniunxit qui difficillimis nodis expediendis ieiunia precationesque fere adhibuit; qui instar omnium librorum Iesu Christi Crucifixi imagine usus est; idem, inquimus, sacrae iuventuti sit documento, quemadmodum in studiis optimis recte magnoque cum fructu se exerceat.—Homines vero

[21] II-II, q. CLVII, a. 2.
[22] *Sap.*, I, 4.

religiosarum familiarum tamquam in speculum inspiciant in Thomae vitam, qui oblatos dignitatis gradus vel amplissimos recusavit ob eam causam ut in perfectissimae obedientiae exercitatione vivere et in suae sanctitate professionis emori posset. Omnibus denique quotquot sunt Christi fideles cum ab Angelico Doctore pietatis in augustam caeli Reginam capere exemplum, cuius et salutationem Angelicam frequentare et dulce Nomen suis pagellis inscribere consueverat, tum vero ab ipso Doctore Eucharistico amorem in divinum Sacramentum petere licebit. Idque ante alios sacerdotibus, ut est consentaneum: "Quotidie enim unam Missam dicebat (Thomas) nisi cum infirmitas impedisset, et aliam audiebat socii vel alterius, ad quam ipse frequentius ministrabat," ait eius vitae scriptor diligentissimus; at quis explicare dicendo possit quo spiritus fervore sacrum faceret, qua se diligentia ad illud compararet, quas divinae Maiestati grates, eodem confecto, persolveret?

Deinde ad errores effugiendos, in quibus omnium huius temporis miseriarum fons est et caput, religiosius quam umquam alias, est in Aquinatis institutione consistendum. Omnino enim Modernistarum in omni genere Thomas opinionum commenta convincit; in philosophia vim et potestatem humanae intelligentiae, ut memoravimus, tuendo, firmissimisque argumentis Deum esse probando; in re dogmatica supernaturalem a naturae ordine discriminando causasque credendi et ipsa dogmata illustrando; in theologia omnia quae fide creduntur non in opinione niti sed in veritate, eademque immutari non posse ostendendo; in re biblica genuinam divinae inspirationis notionem tradendo; in disciplina morum, in re sociali et in iure recte principia ponendo de iustitia legali aut de sociali itemque de commutativa aut de distributiva, et quae iustitiae cum caritate sint rationes explicando; in ascetica de christianae vitae perfectione praecipiendo, atque etiam aequales suis temporibus adversarios religiosorum ordinum oppugnando. Denique contra illam quae vulgo iactari solet, rationis humanae a Deo solutam libertatem, noster primae Veritatis iura summique Domini in nos auctoritatem affirmat. Hinc apparet satis esse causae quamobrem Modernistae nullum Ecclesiae Doctorem tam metuant quam Thomam Aquinatem.

Quemadmodum igitur olim Aegyptiis in summa annonae caritate dictum est *Ite ad Ioseph*, a quo sibi ad alendum corpus

frumenti suppeditaretur copia, ita iis, quotquot nunc sunt in desiderio veritatis, *Ite ad Thomam* Nos dicimus, ut ab eo sanae doctrinae pabulum, quo affluit, in sempiternam suorum animorum vitam petant. Atque hoc pabulum in promptu esse et parabile omnibus, cum causa ageretur de ipso Thoma in beatorum caelitum numerum adscribendo, sic est iurisiurandi religione testatum: " Sub huius Doctoris lucida et aperta doctrina floruerunt quamplures magistri religiosi et saeculares, propter modum compendiosum, apertum et facilem . . . etiam laici et parum intelligentes appetunt ipsa scripta habere."

Nos autem, quae et decessores Nostri in primisque Leo XIII [23] et Pius X [24] decreverunt et Nosmet ipsi anno superiore mandavimus, ea omnia volumus sedulo ipsi anno superiore mandavimus, ea omnia volumus sedulo attendant inviolateque servent ii praesertim quicumque in clericorum scholis maiorum disciplinarum magisteria obtinent. Iidem vero sibi persuadeant tum se suo officio satisfacturos itemque exspectationem Nostram expleturos esse, si cum Doctorem Aquinatem, scripta eius diu multumque volutando, adamare coeperint, amoris huius flagrantiam cum alumnis disciplinae suae, ipsum Doctorem interpretando, communicent, idoneosque eos reddant ad simile studium in aliis excitandum.

Scilicet inter amatores sancti Thomae, quales omnes decet esse Ecclesiae filios qui in studiis optimis versantur, honestam illam quidem cupimus iusta in libertate aemulationem unde studia progrediuntur, intercedere, at obtrectationem nullam, quae nec veritati suffragatur et unice ad dissolvenda valet vincula caritatis. Sanctum igitur unicuique eorum esto quod in Codice iuris canonici praecipitur [25] ut " philosophiae rationalis ac theologiae studia et alumnorum in his disciplinis institutionem professores omnino pertractent ad Angelici Doctoris rationem, doctrinam et principia, eaque sancte teneant "; atque ad hanc normam ita se omnes gerant ut eum ipsi suum vere possint appellare magistrum. At ne quid eo amplius alii ab aliis exigant, quam quod ab omnibus exigit omnium magistra et mater Ecclesia: neque enim in iis rebus, de quibus in scholis catholicis inter melioris notae auctores in contrarias partes dis-

[23] Litt. Encycl. *Aeterni Patris.*

[24] Motu proprio *Doctoris Angelici,* diei XXIX iunii MDCCCCXIV.

[25] Can. 1366, § 2.

putari solet, quisquam prohibendus est eam sequi sententiam quae sibi verisimilior videatur.

Itaque, quoniam universi nominis christiani refert sacra haec saecularia digne celebrari — siquidem in Thoma honorando maius quiddam quam Thomae ipsius existimatio vertitur, id est Ecclesiae docentis auctoritas—placet Nobis admodum ut huiusmodi celebratio anno vertente, a die XVIII mensis iulii ad exitum anni proximi, toto orbe terrarum fiat, ubicumque adolescentes clerici rite instituuntur; videlicet non solum apud Fratres Praedicatores, cui quidem Ordini, ut verbis utamur Benedicti XV "laudi dandum est non tam quod Angelicum Doctorem aluerit, quam quod numquam postea, ne latum quidem unguem, ab eius disciplina discesserit," [26] sed etiam apud ceteras familias religiosorum, atque in omnibus Clericorum Collegiis, magnis Lyceis scholisque Catholicis, quibus ipse datus est Patronus caelestis. Par erit autem hanc almam Urbem, in qua Magisterium Sacri Palatii aliquandiu gessit Aquinas, ad haec agenda solemnia principem exsistere: sanctaeque laetitiae significationibus ante omnia Pontificium Collegium Angelicum, ubi Thomam tamquam domi suae habitare dixeris, tum quae praeterea Romae adsunt Clericorum Athenaea ceteris sacrorum studiorum domiciliis praestare.

Nos vero ad eiusdem solemnitatis vel splendorem vel fructum augendum haec pro Apostolica Nostra potestate tribuimus:

(1) ut in omnibus Ordinis Praedicatorum ecclesiis itemque in quavis alia sacra aede aut sacello quod populo pateat vel patere possit, praesertim apud Seminaria, Collegia vel domus sacrae iuventuti educandae, supplicationes in triduum vel in octavum vel in nonum diem habeantur, propositis iisdem pontificalis indulgentiae muneribus, quae in usitatis sanctorum beatorumque caelitum supplicationibus lucranda proponuntur;

(2) ut in ecclesiis tum Fratrum tum Sororum ex Ordine Sancti Dominici semel per solemnia saecularia, quolibet ex iis diebus, liceat omnibus rite peccata confessis et Eucharistico epulo refectis plenariam peccatorum veniam consequi toties, quoties ad altare Sancti Thomae pias preces fuderint;

(3) ut item in ecclesiis Ordinis Dominicani possint sacerdotes sodales vel tertiarii, anno saeculari vertente, quavis feria

[26] *Acta Apostolicae Sedis*, vol. VIII (1916), p. 397.

quarta aut primo quoque die per hebdomadam libero, Missam in honorem Sancti Thomae, ut in eius festo celebrare, cum *Gloria* tamen et *Credo*, vel sine iis, pro diei ritu, et plenariam peccatorum remissionem lucrari; cuius indulgentiae etiam qui eidem Missae adfuerint, usitatis quidem condicionibus, compotes sint.

Praeterea faciendum est, ut apud sacra Seminaria ceterasque domos clericis instituendis hoc toto temporis spatio aliqua celebris de philosophia aliisve gravioribus disciplinis disputatio in honorem Angelici Doctoris habeatur. Atque ad agendum posthac ita festum diem sancti Thomae, quemadmodum patrono omnium scholarum catholicarum dignum est, volumus eum diem studiosis esse feriatum, eumque non tantum solemni sacro, sed etiam—saltem in Seminariis et apud Religiosorum familias—eiusmodi disputatione celebrari, quam modo diximus.

Ad extremum, quo nostrorum studia, Aquinate Magistro, in Dei gloriam Ecclesiaeque fructum cedant quotidie maiorem, his Litteris precandi formulam, qua ipse utebatur, adiungimus, Vosque obsecramus ut evulgandam curetis. Eam autem quotiescumque quis rite recitaverit, sciat, auctoritate Nostra, septem annorum totidemque quadragenarum poenam sibi esse remissam.

Auspicem vero divinorum munerum ac testem paternae benevolentiae Nostrae, Vobis, Venerabiles Fratres, et clero populoque unicuique vestrum credito apostolicam benedictionem amantissime impertimus.

Datum Romae apud Sanctum Petrum, die XXIX mensis iunii, in festo Principum Apostolorum, anno MDCCCCXXIII, Pontificatus nostri secundo.

PIUS PP. XI.

ORATIO.

Creator ineffabilis, qui de thesauris sapientiae tuae tres Angelorum hierarchias designasti, et eas super caelum empyreum miro ordine collocasti, atque universi partes elegantissime distribuisti: Tu, inquam, qui verus Fons Luminis et Sapientiae diceris, ac supereminens Principium, infundere digneris super intellectus mei tenebras, tuae radium claritatis, duplices, in quibus natus sum, a me removens tenebras, peccatum scilicet, et

ignorantiam. Tu, qui linguas infantium facis disertas, linguam meam erudias atque in labiis meis gratiam tuae benedictionis infundas. Da mihi intelligendi acumen, retinendi capacitatem, addiscendi modum et facilitatem, interpretandi subtilitatem, loquendi gratiam copiosam. Ingressum instruas, progressum dirigas, egressum compleas: Tu qui es verus Deus et homo, qui vivis et regnas in saecula saeculorum. Amen.

S. CONGREGATIO DE PROPAGANDA FIDE.

I.

AD OMNES ORDINARIOS CATHOLICAE ECCLESIAE: DE EXPOSITIONE MISSIONARIA IN URBE ANNO IUBILARI MDCCCCXXV INSTITUENDA.

Illme ac Revme Domine,

Pergratum mihi est pro munere meo Amplitudinem Tuam certiorem facere SSmum D. N. Pium PP. XI, litteris non ita pridem ad me datis, omnium catholicarum Missionum *Expositionem*, quam vocant, indixisse in Aedibus Vaticanis, anno iubilari proximo 1925, concinnandam.

Qua in re promovenda Sanctitas Sua hoc intendit, omnium christifidelium voluntates erga evangelicam praedicationem inter gentes excitare atque augere. Siquidem vel ab ipsis catholicis non satis cognoscuntur ea, quae ad dilatandum regnum Dei in terris pertinent, et, quum *ignoti nulla* sit *cupido* parumque nota vix alliciant animosque moveant, Evangelii praecones illa, quam merentur et qua tantopere indigent fidelium omnium conspirante prece et adiutrice opera, non fulciuntur. Sperat igitur Summus Pontifex futurum ut anno Iubilaei, cum ex omni regione frequentissimi Romam convenient fideles, uno quasi conspectu oculis obiici possint quae opera Ecclesia ubique terrarum ad magna Redemptionis beneficia omnibus hominibus communicanda aggrediatur, quas difficultates inveniat, quot labores sustineat palmasque reportet.

Profecto animum recreant cum magnificum Romani Pontificis inceptum, tum etiam praevisi inde percipiendi fructus Missionibus uberrimi. Fieri enim non potest quin christifideles, invisentes quae Missionum omnium vivam quandam referant imaginem, efficienti studio erga missionalia opera incendantur.

Quo vero optatum hunc finem felicius consequi liceat, Sacra haec Congregatio Christiano Nomini propagando, cui propositum exsequendum a Summo Pontifice commissum fuit, memor Dominum Nostrum Iesum Christum omnibus Apostolis eorumque successoribus Episcopis mandatum dedisse praedicandi gentibus Evangelium, tuoque confidens erga Missiones catholicas ardenti studio, opem adiutricem a te fidentissime expostulat.

Iam in aedibus huius Sacrae Congregationis constitutum est *Consilium pro Expositione Missionaria*, quod totam rerum exhibendarum praeparationem dirigat.

Iam Instituta et Congregationes Religiosorum, quae concreditas habent Missiones, efficientem operam se conlatura promiserunt.

Rogatur vero A. T. ut tantum Pontificis inceptum benevolenti animo iuves ac omni favore, commendatione, consilio, opera prosequaris.

Cum autem in dioecesi tibi commissa invenire forte liceat res ad Missiones spectantes, vel etiam libros, sive antiquos sive recentiores, de Missionibus conscriptos easve spectantes, aut etiam tabulas geographicas aliave huiusmodi, haec omnia, quae utilia forent ad Missiones catholicas illustrandas, Romam, quatenus fieri possit, mittenda cures. Quem in finem velis aliquem, cui fidem habeas, indicare, qui de hisce cum supra memorato *Consilio pro Expositione* (*Propaganda — Piazza di Spagna, n. 48 — Roma VI*) tractet. Sciat vero A. T. res omnes, quae expositae fuerint, in dominio mansuras esse illorum qui eas miserint, et fideliter restitutum iri.

Expensae, quas Expositio praeparanda et instruenda requiret, non exiguae sane praevidentur; verum spem habeo non defuturos esse qui sibi honori ducant media necessaria ad hoc suppeditare, atque hac etiam ratione Missiones fovere.

Reliquum est ut A. T. rogem ut etiam a Deo opem implores implorandamque a tuis fidelibus cures, ut, divina benedictione et Beatae Mariae Virginis, Reginae Missionum, protectione, omnia ex votis succedant ad laudem Dei Nostri, Sanctae Matris Ecclesiae elationem et animarum a Iesu Christo redemptarum salutem aeternam.

Fausta quaeque tibi a Domino ominans atque adprecans,

Amplitudinis Tuae me profiteor,

humillimum addictissimum famulum

G. M. CARD. VAN ROSSUM, *Praef.*

✠ F. Marchetti-Selvaggiani, Archiep, Seleucien., *Secretarius.*

Romae, ex aedibus S. C. de Propaganda Fide, die III maii MDCCCCXXIII, in festo Inventionis Sanctae Crucis.

II.

AD OMNES VICARIOS, PRAEFECTOS APOSTOLICOS ALIOSQUE MISSIONUM MODERATORES: DE EXPOSITIONE MISSIONARIA.

Illme ac Revme Domine,

Periucundum mihi est tecum communicare quas SSmus D. N. Pius PP. XI nuper ad me dedit Litteras de *Missionaria*, quae vulgo dicitur, *Expositione*, anno Iubilaei MDCCCCXXV, in Aedibus Vaticanis instituenda.

Hoc novum ac praeclarum argumentum ardentis studii, quo Summus Pontifex omnium gentium evangelicam eruditionem prosequitur, a cunctis quidem christifidelibus, sed in primis ab iis qui proxime ad Evangelii praedicationem adlaborant, summo gaudio excipietur. Procul enim dubio Expositio haec, si quidem omnia pro optatis succedant, non solum singulari gloriae futura est Ecclesiae et Domino Nostro Iesu Christo; verum etiam novum impulsum et adiumentum Missionibus, afferet, frequentissimos illos fideles, qui anno iubilari Romam undique convenient, immo et omnes ceteros, amore et efficienti studio in catholicas Missiones incendendo.

Tunc enim quasi in speculo atque in compendio totum opus missionarium Ecclesiae contemplari licebit. Labores namque apparebunt, aerumnae, certamina, zelus et fructus ex divini verbi praedicatione; ostendetur quidquid Ecclesia ad exsequendum magnum D. N. Iesus Christi mandatum fecerit; quomodo beneficia Redemptonis fratribus in tenebris et in umbra mortis sedentibus allata fuerint; quae sane omnia ad amorem et studium erga catholicas Missiones excitandum nata sunt.

Quum autem hi optatissimi pro sacris Missionibus effectus, uti facile patet, a felici ipsius Expositionis exitu dependeant, adiutricem operam hisce litteris a te expostulo.

Superiores quidem omnium Institutorum, quae Missiones apostolicas obeunt, libentem et animosam cooperationem iam

promiserunt; quapropter eos nuper invitavi ut in hac Alma Urbe sodalem aliquem designent, intelligentia, operositate, studio erga Missiones enitentem, cui, nomine Instituti, hoc opus demandetur, quique, sub directione Consilii, in aedibus huius S. C. de Propaganda Fide constituti, de omnibus curam habeat.

Similiter A. T. in ista Missione sacerdotem aliquem deputare studebit, et ipsum huiusmodi rerum capacem, qui, collatis viribus cum Instituti Agente Romano, omnia istic praeparet et executioni mandet.

Ut brevi dicam quid in hac re a te velim, scias valde desiderari ut in Expositione Vaticana Missionis tibi concreditae viva quaedam exhibeatur imago. Itaque ea quae caeli clima, regionis naturam, vivendi rationem, populi indolem, nativam culturam, falsorum deorum cultum ususque superstitiosos, difficultates etiam evangelicae praedicationis, fructus, successus, et in populi humanitatem influxum, mores quoque christianos eloquentiore, quo fieri possit, modo inlustrent, haec omnia tua cura Romam mittantur. Non tamen illa quae communia et trita sunt et ubique gentium inveniuntur, aut quae forte incolae, excultarum gentium artes imitati, protulerunt; sed ea quae singularia et propria gentis istius sunt, ea quae naturalem populi indolem demonstrent, ea denique omnia quae Missionis tuae germanam faciem referant atque invisentium oculis depingant.

Et haec summatim dicta sint de selectione rerum exponendarum, de quibus cum Instituti tui Agente Romano ulteriora consilia conferre poteris.

Quod vero attinet ad rationem easdem res colligendi, praeparandi ac Romam mittendi, opportunis declarationibus additis, maximi erit momenti ut *normas* in adiecto folio descriptas fideliter observes. Etenim, illis neglectis, res exhibitae parvi vel etiam nihili aestimabuntur, et quae apte illustratae visentes omnes adtraxissent eosque utilibus notitiis erudivissent, declarationibus destitutae forte negligentur; illis vero regulis studiose servatis, res ostensae pluris fient et felicem Expositionis successum maxime augebunt.

Velim insuper mittas exemplaria omnium in tua Missione typis editorum operum vel aliorum scriptorum, grammaticas dico et vocabularia linguarum indigenarum; catechismos, historias sacras, theologica commentaria librosque de historia re-

gionis, de topographia, de ethnographia conscriptos: quae omnia utilia erunt ad bibliothecam catholicarum Missionum Romae constituendam.

Generatim res ceterae, quae expositae fuerint, propriae manebunt illorum qui eas miserint.

Expensae ad hunc finem non exiguae sane erunt; sed optimam nutrio spem Missionem tuam parum vel nihil oneratum iri.

Interim Redemptoris Nostri Iesu Christi et Beatae Virginis, Reginae Missionum, opem implorandam cures, ita ut magnum illud pontificium inceptum divinae gloriae serviat, Sanctam Matrem Ecclesiam exaltet et ad extensionem regni Dei in terris per verae fidei dilatationem efficaciter conferat.

Fausta quaeque tibi ominor atque a Domino adprecor.

Amplitudini Tuae addictissimus

G. M. CARD. VAN ROSSUM, *Praefectus.*

✠ F. Marchetti-Selvaggiani, Archiep, Seleucien., *Secretarius.*

Datum Romae, ex Aedibus S. C. de Propaganda Fide, die III maii MDCCCCXXIII, in Festo Inventionis Sanctae Crucis.

Here follow directions regarding the selection of articles to be shown at the Exposition, the manner of labelling, packing and forwarding them to their destination.

ROMAN CURIA.

PONTIFICAL HONORS.

6 April: Monsignor Joseph Freri, General Director of the Society for the Propagation of the Faith in the United States, Protonotary Apostolic *ad instar participantium.*

16 April: The Right Rev. Joseph Francis Busch, D.D., Bishop of St. Cloud, Minnesota, Assistant at the Pontifical Throne.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

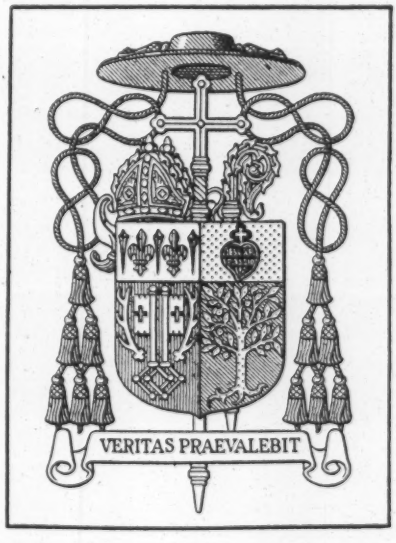
The Roman documents for the month are:

ENCYCLICAL LETTER OF POPE PIUS XI issued on the occasion of the sixth centenary since the canonization of St. Thomas Aquinas (see pages 386-402; also pages 412-416 of this issue).

SACRED CONGREGATION DE PROPAGANDA FIDE publishes two letters on the Missionary Exposition to be held in Rome during the Jubilee Year, 1925.

ROMAN CURIA announces recent Pontifical honors.

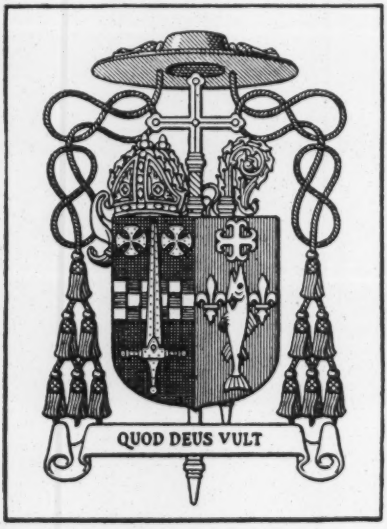
RECENT EPISCOPAL ARMS.



I. ARMS OF THE BISHOP OF MARQUETTE.

Two coats impaled. A: Gules, two keys paleways, wards

up, between two stag's horns in flanks, silver; on a silver chief two fleur-de-lis between three Passion nails gules (See of Marquette). B: Vert, a nut-tree gold; on a gold chief the badge of the Congregation of the Passion (Nussbaum). The diocesan coat shows the keys of St. Peter, to whom the Cathedral Church is dedicated, between the horns of the two supporters which hold the shield of the State of Michigan: the two fleurs-de-lis in the "chief" symbolize the first Jesuit missioners there, Marquette and Joliet, and the Passion nails are equally from the badges of the Jesuits and the Passionists. The coat of the Ordinary has already been explained in the REVIEW,[1] when he was Bishop of Corpus Christi.



II. ARMS OF THE BISHOP OF PITTSBURGH.

Two coats impaled. A: Sable, a fess chequy silver and azure, in chief two gold crosses formy and rounded, over all a gold sword in pale, point up (See of Pittsburgh). B: Gules, a salmon rising, between, in flanks, two fleurs-de-lis and, in chief, a cross moline, all silver (Boyle). The Arms of the See have already been explained in the REVIEW.[2] The arms

[1] Vol. XLIX, p. 94.
[2] Vol. LIII, p. 78.

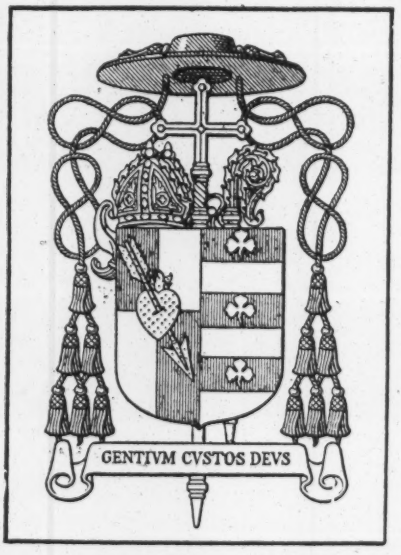
of the Ordinary show a salmon from the coat of the Boyle family, between fleurs-de-lis, which are borne by his Patron, St. Hugh, while the cross is of the form used by the Benedictines, under whom he was educated.

III. Arms of the Bishop of Savannah.

Two coats impaled. A: Silver, a cross and four small crosses gules (See of Savannah). B: Gules, between three silver fleurs-de-lis a silver chevron charged with three escallops gules; a quarter of the Society of Mary (Keyes). The arms of the See, which comprises the State of Georgia, show the heraldic cross of St. George accompanied by four smaller crosses, the whole arranged as are the crosses in the arms of Jerusalem, which were held to symbolize the five Sacred Wounds. For personal arms the Bishop uses those of his clan, differenced by a simple reversal of the tinctures with the addition of the Marist device, and the shells which are among the heraldic attributes of St. Michael, his name Patron. To distinguish between the "escallops" of St. James and those of St. Michael, the seventeenth-century heralds drew St. James's with "ears" and St. Michael's without, and called the latter "vannets"—a needless refinement of terminology.

IV. ARMS OF THE BISHOP OF ST. AUGUSTINE.

Two coats impaled. A: Quarterly gules and silver, over all an inflamed heart in fess point transfixed with an arrow bend-

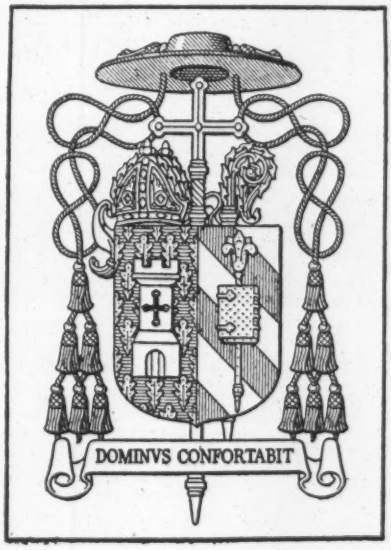


ways, both gold (See of St. Augustine). B: Barry gules and silver, each bar gules charged with a silver trefoil (Barry). The arms of the See have been described in the REVIEW.[3] Those of the Ordinary show the finely "canting" arms of the Barry family, with the trefoils added, for St. Patrick the Bishop's name Patron.

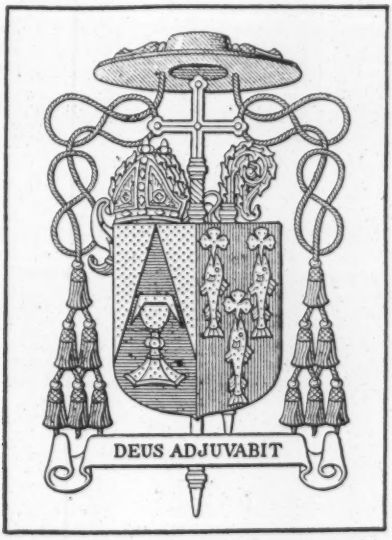
V. ARMS OF THE BISHOP OF OGDENSBURG.

Two coats impaled. A: Azure semy of gold oak-leaves, a silver tower, the window opening in the form of a cross (See of Ogdensburg). B: Bendy silver and gules, in pale, a staff ending in a lily behind a book, both gold (Conroy). The arms of the see express its name: Ogden being derived by the heralds from "Oak-dene" and "burg" being frequently expressed by the heraldic "tower". Furthermore, the first Christian settlement there was a little fort. The chief colors, blue and silver, are those of Our Lady, Patroness of the Cathedral Church. The Bishop uses the "bendy" field of the Conroy family and adds the staff of St. Joseph, his name

[3] Vol. LIII, p. 80.



Patron, and the book to show his devotion to Catholic education.



VI. Arms of the Bishop of Sacramento.

Two coats impaled. A: Azure mantled with gold, a cup covered with a napkin, both gold (See of Sacramento). B:

Gules, three salmon rising, each holding in his mouth a trefoil, all gold (Keane). The arms of the see should explain themselves. The partitioning of the field by the heraldic device of "mantling" the blue with gold indicates the opening curtains of a tabernacle exposing a chalice. And precedent for this simple, reverent means of heraldically explaining the Blessed Sacrament, by a napkined cup, will be found in the splendid illuminated MS. of Conrad Grünenberg, 1483. But I have already discussed this delicate phase of ecclesiastical heraldry in the REVIEW.[4] The personal arms of the Bishop have also been explained in another number.[5]

PIERRE DE CHAIGNON LA ROSE.

PIUS XI AND THE ANGELIC WARFARE.

Pope Pius XI shows himself to be close intellectual kin of Leo XIII by the magnificent encyclical letter *Studiorum Ducem* published on 29 June, of this year. No Pontiff, not even Leo XIII, excels Pius XI in admiration and comprehension of St. Thomas. If Leo XIII reintroduced Thomism into the world by his encyclical *Aeterni Patris* of 4 August, 1879, then Pius XI sets up the Angelic Doctor as the safest exponent of Catholic teaching in these days of intellectual and religious vagaries. If Leo XIII declared Thomas patron of all Catholic schools and universities, then Pius XI officially vindicates and declares him the "Doctor Communis" of the Church—a title which Father Joachim Berthier, O.P., in his *Sanctus Thomas Aquinas Doctor Communis Ecclesiae* (Rome, 1914) proves conclusively to rest on the unanimous testimony of the popes, general councils and bishops since St. Thomas's day. In a subsequent volume he will adduce the testimonies of religious orders, universities, and savants.

Pius XI is not satisfied, however, with merely extolling the intellectual preëminence of St. Thomas. He is deeply concerned about increasing the love of all the faithful for the Angelic Doctor. It is for this reason that his encyclical letter is interspersed with a larger number of biographical facts from the saint's life than any other papal document ever issued, ex-

[4] Vol. XLIX, pp. 94-96.
[5] Vol. LXVI, p. 179.

cept, of course, the bull of canonization. He holds up Thomas to the entire Church as an example worthy of imitation. First of all, students "consecrated to God may learn from him how they ought to comport themselves in their studies in order to reap the greatest fruit". He bids "members of religious families to look as in a mirror into the life of Thomas who rejected dignities of every kind, even the highest, in order to live in the exercise of perfect obedience and to die in the sanctity of its profession". He bids priests learn from Thomas love of the Blessed Sacrament and the proper spirit of saying Mass. "Everyday," says the most careful of his biographers, "unless hindered by infirmities he celebrated Mass, afterward hearing another said by one of his companions, and even served it. But who can express the sacred fervor of his soul or the diligence with which he prepared for Mass, or, having finished it, the thanksgiving he rendered to the Divine Majesty?"

It is not only the clergy and those preparing themselves for sacred orders who should keep the Angelic Doctor before their eyes. Pius XI says: "All faithful Christians have in Thomas an example of the most tender devotion to the august Queen of Heaven whose Angelical Salutation he often recited and whose sweet name he inscribed in his pages." From the "Eucharistic Doctor" (a new authoritative appellation applied to St. Thomas by Pius XI) "they can ask fervor toward the most august Sacrament".

St. Thomas and Youth.

Pius XI would not deserve the love of the Church were he not interested in the welfare of the young who are the hope of the future. With an apostolic heart he pleads that "youth should take St. Thomas for their model and should strive to imitate and to follow diligently the great virtues which shine forth in him, above all humility which is the foundation of the spiritual life, and chastity".

"Let them learn from this man of the highest genius and doctrine to restrain every movement of pride in the soul, as well as humbly to implore an abundance of divine light on their studies. Let them learn from such a teacher to flee nothing so vigilantly as the allurements of the senses, so that after-

ward they may not need to contemplate wisdom with a darkened eye. For this man proved by his life what he taught. 'If anyone abstains from bodily pleasures in order to be more free to attain to the contemplation of truth, this pertains to the right use of reason.' Wherefore we are admonished by Holy Scripture: 'Wisdom shall not enter into the evil soul nor shall it dwell in a body subject to sin.' Therefore, if the chastity of Thomas in the supreme peril to which it was exposed had given way, the Church would not have had her Angelic Doctor. When, therefore, we see many, especially amongst the young, deceived by the allurements of pleasure and giving themselves over to the delights of the senses we, Venerable Brethren, earnestly recommend to you to propagate everywhere, and particularly among clerical students, the Confraternity of the Angelic Warfare founded for the conservation and custody of chastity, under the protection of St. Thomas. And we confirm all the pontifical indulgences granted by Benedict XIII and by our other predecessors. And in order that all may be more readily disposed to enroll their names in this Warfare, we grant authority to substitute for the cincture a sacred medal to be worn about the neck, bearing on one side the image of St. Thomas girded by angels and on the other that of the Virgin Queen of the Most Holy Rosary."

No words are needed to explain the Pope's regard for the Society of the Angelic Warfare nor his eagerness to see Catholic youth enrolled in its ranks.

The Angelic Warfare.

The Society of the Angelic Warfare owes its inspiration to the splendid fight for purity which St. Thomas carried through in his youth. When the entreaties of his mother and sisters and the offer of high ecclesiastical dignities could not deter him from entering the newly founded order of Dominicans, St. Thomas's two brothers, seasoned soldiers of the day, sought to bring him to another frame of mind by introducing a woman of low repute into his prison cell in the tower of his ancestral home. As soon as he discovered the snare he drove her from him with a brand snatched from the fire. Making the sign of the cross upon the wall with the charred wood, he fell upon his knees to thank God for the strength which had carried

him through this temptation. In the gentle sleep which overpowered him angels appeared to gird him with a cincture which is still preserved in the convent of the Dominicans at Chieri, Italy. This cincture, which has defied the tooth of time, has been frequently examined by experts, as recently as the year 1884, when under oath they declared themselves at a loss to know its texture. Father Uberti in the fifteenth century made girdles resembling the one given St. Thomas by the angels. These were distributed amongst the faithful, especially the young. Later on a Belgian Dominican, Father Dudwerder, assembled into a confraternity all those who wore the cord of St. Thomas. The statutes which he drew up were submitted to the theological faculty of the Louvain University, whose dean was appointed protector of the Angelic Warfare. On the saint's feast, 1449, all the students of the university joined the Confraternity in a body. From Louvain the Confraternity spread to Vienna, Palermo, Reggio, Naples, Venice, Ghent, Valencia, Saragossa, Modena, Florence, Toulouse, Barcelona, and to most of the other university cities of Europe. The universities conducted by the Dominicans in South America had each their confraternity of the Angelic Warfare. It was solemnly confirmed by Innocent X, 21 March, 1664, and enriched with many indulgences by many popes. It has wrought wonders amongst students in colleges and universities. The Rector of the Jesuit College of Vercelli, Father Camillo Quadrio, writing on 1 March, 1664, says: "Whole volumes could be filled with the favors that have flowed from the girdle of St. Thomas; and I know of favors bestowed on persons both young and old of both sexes that can be attributed only to the intercession of St. Thomas. Many are the testimonies of graces obtained and favors received through this blessed girdle." Most of the saints who have lived since the Reformation times have been devout members of the Confraternity, especially St. Aloysius who was in the habit of exhorting his companions to wear the girdle. St. Joseph Calasanctius was also greatly devoted to it and promoted its use in the religious establishments which the members of his congregation looked after.

Priests and the Angelic Warfare.

In order to erect canonically the Confraternity of the Angelic Warfare it is necessary to have a diploma of erection from the Master General of the Dominicans.[1]

Whilst the general directions of Pius XI's encyclical does not make it necessary, it is desirable that pastors wishing to establish the Confraternity in their parishes, obtain the approbation of the Ordinary.

The medals which now substitute for the cord, as also all the pertinent literature, can be obtained at the address given above.

Local or regional societies not enjoying the approbation of the Holy See can be amalgamated with the Confraternity of the Angelic Warfare. Thus, for instance, altar-boy societies, Boy Scouts, or other such organization can be put under the protection of St. Thomas.

Since the purity of American youth is exposed to all kinds of snares it stands to reason that an active Confraternity of the Angelic Warfare will be one of the most potent means of safeguarding the angelic virtue where it needs most to be protected. The hint emanating from Rome should be sufficient to lead to the establishment of a branch of the Angelic Warfare in every Catholic school, college, and university of this broad land.

Thomas M. Schwertner, O.P.

MARYKNOLL MISSION LETTERS. XLV.

We are back from our annual retreat at Hong Kong, and, strange to say, all the men were anxious to set their faces westward, which in our case means home and our missions. Not even the Spanish hospitality of Fr. Noval who turned his big Dominican house over to us during the retreat nor the Scotch hospitality of our own American procurator could keep the men a day longer than needed to make boat connexions.

The retreat tends to introspection and has set me wondering why we are anxious to get home. Of course, I didn't speculate out loud and lose what shreds of a good reputation

[1] This can be obtained by applying to the Very Rev. Raymond Meagher, O.P., 839 Lexington Avenue, New York City.

are still left to me, but I am not very wrong, I think, in ascribing some of our interest in our missions to a very natural preference for Chinese life.

It is not so much the restrictions of Western life that gall —the daily shave and "sprucing up"; for these we have even in the interior of our missions; nor a few social calls we make at Hong Kong, which after all are made to order to suit the individual taste. It is rather the sudden shift from a smooth easy-going into the speedy ways of Western life.

Once a seminarian from up-State came to spend the summer at New York. A week of it exhausted him and he went home to recuperate. That is something of our feeling when we land at Hong Kong after a quiet year on the mission. To be happy at home we must set our pace by the Chinese and a year of their majestic speed tunes our own to sensible slowness.

But it isn't speed only—it is Speed with a capital S that runs counter to our daily lives, and speed is simply the symbol of the Mechanical Age now flourishing East of China.

This may sound like incipient heresy, but I'm only just discovering the civilization of China and falling in love with it, and, like Booth Tarkington, you must make allowances for smitten folk. Besides, Dr. Walsh and other champions of the Middle Ages are not lovers of the present and even the man on the street is beginning to find out that civilization means more than mere mechanical contrivances to shorten space and thereby destroy perspective.

I will honestly confess that before I came here I did not know that China was civilized. School books, I think, still class her among the "semi-civilized nations". I knew she had age, though surely we all have as much claim to Adam as any Chinese; but to find that China was completely equipped with a literature and culture three thousand years before our ancestors was a hard blow to an Irishman and I'm still puzzled as to why our school books are silent on the matter.

And the study of Chinese civilization isn't the dry reading of bygone relics, spearheads, mounds or druid fanes. The skins of wild animals and mud-shacks of our ancestors are things of the past and we need imaginations to recall them. The language and arts of the Western tribes are lost or hidden in museums and we are proud if we can trace lineage back to a

great grandfather. But it is otherwise with China; her language has come down three thousand years; her silks and jade and porcelain have not changed, and her genealogies are older than the Popes. The glimpses we have of ancient Western civilization are like isolated stereopticon views and they are often colored to suit our fancy; Chinese civilization down the ages is a continuous moving picture that is rehearsed daily in her towns and villages. Like the Church she has changed with the times but slowly; and she has always retained something of the past.

When the native of New Zealand sketches the ruins of St. Paul's, I hope it will be done with a reverent awe and a feeling that he is on sacred ground. Then he will share somewhat our respect for the relics of old China—ruins that a modern world would banish, billpost or whitewash, but still used by the Chinese as bridges, arches, and walls.

Hilaire Belloc in his book on the Jews mentions as one of the anti-Semitic traits in Europeans a feeling of superiority over the Jew that prevents our understanding him. The same is true also of our relations with China. Until we treat with respect her ancient customs, arts, language, and achievements, we shall hardly be able to understand the Chinese viewpoint. And I dare say we shall not respect her civilization long before we begin to admire and wonder at it and some might even take a step further and propose for adoption the good points of a civilization that has endured so long.

This is one of the undigested reasons why we like China. I could mention several others, but they would be just as wide of the mark. The real reason, after all, why we hasten back to our mission is because there is work to be done and our Chinese are waiting for us and in their quiet way will show their pleasure at our return. Chinese civilization is only the background of the stage on which we do our little act and looms up bigger to us than perhaps to you now. It is a consolation for you, however, to realize that Chinese plays are long affairs and you will be in good time whenever you come over to take a leading part.

F. X. FORD, A.F.M.
American Chinese Mission, Yeungkong, China.

AMERICAN FAVORITE HYMNS.

In the April issue of *The Etude* appeared a symposium arranged from 32,000 titles of favorite hymns, sent in by readers. The six most favored were:

Abide with Me,
Nearer, my God, to Thee,
Lead, Kindly Light,
Rock of Ages,
Jesus, Lover of My Soul,
Holy, Holy, Holy, Lord God Almighty.

The number of votes recorded for these six hymns respectively were: 7201, 5490, 4161, 3432, 2709, 1444. Tastes differ, and, indeed the venerable President emeritus of Harvard University, Dr. Charles W. Eliot, confessed that his own favorite hymns did not appear in the list. But it is tolerably certain that the above six, the selection of non-Catholics, make a strong appeal, while the first four appeared in nearly every list.

My comment does not deal with the merits or demerits of any of the hymns or tunes listed, but is intended to supplement, and in part correct, the interesting notes supplied by Mr. Edward Ellsworth Hipsher, assistant editor of *The Etude*.[1]

Taking the six favorite hymns in the order of the largest number of votes cast for them I give their sources, relying on the works of Canon Julian, Cowan and Love, Lightwood, Horder, and Frere, supplemented by independent research.

I. ABIDE WITH ME.

This hymn was written by the Rev. Francis Lyte, in September, 1847, and was originally set to music by the author himself. The music was published by J. Wright and Co. (Bristol, England) in 1863, and again by the *Musical Times*, February, 1908. It is hardly correct to speak of the author as "an obscure Devonshire parson" who wrote the hymn "a few days before his death". Lyte came of good Irish family, near Kelso, and was educated at Portora Royal School, Cuniskillen; later he was sent to Trinity College, Dublin, where he graduated in 1814. In 1815 he was made curate in Wexford,

[1] His own favorite four are, "It Came upon the Midnight Clear", "Calm on the Listening Ear", "Hark, the Glad Sound", and "Joy to the World".

and two years later accepted a Cornish curacy. In 1823 he was appointed curate of Lower Brixham, Devonshire, where he remained until his death. As he wrote his hymn "Abide with Me" on the evening of 4 September, 1847, after which he went to Nice where he died 20 November of that year, the few days of Mr. Hipsher become a few months.

Although Lyte's tune to his hymn was used, another melody was supplied for the words by Mr. H. Monk in 1862. The latter is published in the edition of *Hymns Ancient and Modern* of 1860, over the title "Eventide". From a letter written to Mr. J. Cuthbert Hadden, by Mrs. W. H. Monk, and communicated to me by him some twenty years ago, I quote the following passage: "This tune was written at the time of great sorrow—when together we watched, as we did daily, the glories of the setting sun. As the last golden ray faded, he took up some paper and pencilled that tune which has gone over all the earth."

II. Nearer, My God, to Thee.

This touching hymn was written by Mrs. Sarah Flower Adams (1805-1848) and published in W. J. Fox's *Hymns and Anthems*, LXXV (London, in two parts, 1841-1842). Mrs. Adams worshipped in the South Place Unitarian Chapel, London, of which the Rev. William Johnston Fox was minister. She contributed thirteen hymns to Mr. Fox's book. Her sister Eliza is the author of sixty-two. She died in London, but was interred in her native place, at Harlow, Essex.

A never-to-be-forgotten incident in connexion with this hymn is its prayerful chanting by the passengers on the occasion of the tragic wreck of the Titanic, 14-15 April, 1912, when the captain in view of the imminent death ordered the orchestra to play "Nearer, my God, to Thee" in which crew and passengers joined. There has been some discussion as to the precise tune to which it was sung; some stating that it was that by Dykes, composed at Harbury, June 1859, published December 1860 in *Hymns Ancient and Modern*, and later in the *English Hymnal* of 1906: others saying that the tune was by Sullivan written for the *Hymnary* in 1872. But the authority of M. J. de Zielinski, director of the Conservatoire of Los Angeles, California, makes it certain that

the melody was that known as " Bethany ", adapted by Lowell Mason for his *Sabbath Hymn Book* of 1859, which became very popular in the United States and Canada.

Mr. Hipsher refers to this Bethany air as " an old English tune harmonized by Lowell Mason (1792-1872)." The fact is that it is an Irish melody, which has a somewhat romantic history. When Tom Moore was writing his *National Airs* in 1816, he engaged Sir John Stevenson, the Irish composer, to collaborate with him. As Stevenson, whose grandfather was Scottish, could not find a genuine Scottish air for Moore's lyric " Oft in the Stilly Night ", he composed (October 1816) while staying with Moore at Mayfield Cottage, Ashbourne, Derbyshire, a melody which he adroitly named " Scotch Air ". As such it appeared (Part I, No. 7, of *Popular National Airs*, 1818). The music caught the popular fancy and was, in a slightly varied form, adapted by Lowell Mason, in 1858, to Mrs. Adams's hymn, under the title of " Bethany ", though it is also known as " Excelsior ". Future editors would do well to mark the air as " Irish ", or else as " by Sir John Stevenson ".

III. Lead, Kindly Light.

This exquisite hymn, written by John Henry Newman in 1833, was published in the *British Magazine* for March, 1834, and in the *Lyra Apostolica*, 1836.[2] Newman, with whom I spent some pleasant afternoons in 1890, was not only a great prose writer but also a poet and musician.

Over thirty musical settings appeared for this world-famous hymn between 1837 and 1897. The most popular of these is Dykes' " Lux Benigna " composed on 29 August, 1865, and published in Barry's *Psalms and Hymns* in 1867. In 1868 the tune was slightly revised by Dykes, as appears from the Appendix to *Hymns Ancient and Modern*, which latter version is now commonly in use. Newman had never heard Dykes' setting until April 1886, when it was played for him by the late Edward Bellasis, together with the airs by Pinsuti, West, and the present writer. Only in 1890 was " Lead, Kindly Light," included among hymns of the Catholic Church.

[2] *The Étude* gives this hymn as the favorite of Dr. N. Murray Butler, John Drew, Richard le Galienne, Judge Ben Lindsay, etc.

IV. Rock of Ages.

This hymn was written by an Irishman, Augustus Toplady, grandson of Francis Toplady of Enniscorthy, a local justice of the Peace for County Wexford. Although born at Farnham, Surrey, November 1740, he received his education at Trinity College, Dublin, where he developed a taste for devotional poetry. While attending a Calvinist revival at Coolamain, near Enniscorthy, he felt the call to the ministry, and published a volume of *Poems on Sacred Subjects* at Dublin in 1759. After his graduation (A.B.) from Dublin University in 1761 he was ordained to the ministry the following year, and appointed to a curacy at Blagdon, near Bristol, where he remained from 1762 to 1764. Subsequently he became Vicar of Broadhembury. His famous hymn was published in 1776. Two years later, 11 August, 1778, he died.

The tune "Toplady" which the *American Presbyterian Hymnal* of 1895 assigns to 1830, by Thomas Hastings (1787-1872), appeared first in *Spiritual Songs* in 1832. It is the setting most favored in America, while in England the air by Redhead, in his *Church Hymn Tunes*, 1853, is the more popular.

V. Jesus, Lover of My Soul.

Charles Wesley's hymn first appeared in his *Hymns and Sacred Poems* in 1740. In 1765 M. Madan published a fine tune to it in his *Sacred Melody*, which was called "Hotham" after Sir Charles Hotham, a friend of the Wesleys. In 1860 Canon Dykes published his tune "Hollingside", the name of the cottage in which he lived, near Durham, England, in *Hymns Ancient and Modern*, which replaced that by Madan in the Wesley collection. The tune adopted in America for the most part is one entitled "Martyn", composed by Simon Butler Marsh (1798-1875) in 1834, as we learn from the Canadian *Book of Common Praise* (1909).

VI. Holy, Holy, Holy, Lord God Almighty.

This hymn by Bishop Heber (1783-1826), first appeared in *A Selection of Psalms and Hymns for the Parish Church of Banbury* (1826). The tune *Nicea* is by Canon Dykes, composed for the original edition of *Hymns Ancient and Modern*

(1860). It is based on an older tune by John Hopkins called "Trinity", and set to the same hymn in 1856. It is equally popular in England and America.

W. H. GRATTAN FLOOD, *Mus.D., K.S.G.*

THEOLOGIA DE OSCULIS, AMPLEXIBUS, ETC.

A correspondent requests that we give "an up-to-date interpretation of the theology of the Church" with regard to the above topic, apart from and independent of the marriage relation, because he finds no agreement nor consistent exposition of the subject in theological text books. We can only answer that there is no "up-to-date interpretation of the theology of the Church", in principles, that differs from what is to be found in the accepted manuals of Catholic moralists. The apparent disagreement referred to arises from the differences of personal temperament, recognized customs, circumstances of time and place of the same external acts to which the principles of moral responsibility are to be applied. If written laws and interpretations sufficed to determine what is lawful and what is sinful, there would be no need of intelligent confessors and directors of conscience to whose judgment and discerning guidance the doubtful penitent must appeal. The sacred tribunal calls for a judge who can discriminate, a physician who can diagnose the individual constitutions, and apply the remedy, with due attention to the particular needs of the patient under divers circumstances. Judgment in a confessor on such matters is not gained from books of prescriptions like the pharmacopœia. It is part of the wisdom that comes from prayer, pastoral solicitude for the salvation of souls, care in the vigilant exercise of that fatherly guardianship which suggests remedies and precautions through the act of priestly charity.

MASS OFFERINGS FOR ALL SOULS' DAY.

Qu. According to our diocesan statutes, each priest is bound to say seven Masses for the intentions of those who make offerings for All Souls' Day. If an offering is received after the first Mass has been said, may a priest accept it and unite the intention with the

other intentions? Would it be permissible for a priest to begin his Masses a week later, in order to await tardy offerings?

Resp. The practice of receiving offerings on All Souls' Day is looked upon with disfavor by some priests, who have formed their judgment on isolated cases which were not "ad aedificationem". Every parish priest desires to offer Mass on All Souls' Day with a particular remembrance for the deceased of his parish. The faithful, knowing this, hand in the names of their dead, some with offerings and not a few without. A priest could not with good grace put obstacles to the generosity of his people; neither should he attempt to stimulate their generosity at such a time. Individuals may perhaps employ methods that appear undignified, but their thoughtlessness should not cause condemnations of a practice which the Holy See has not disapproved.

The Holy See allows the custom of receiving offerings for All Souls' Day to continue, provided that the people are publicly advised that one Mass is said for all the offerings, and provided also that this Mass be said on All Souls' Day. (ECCL. REV., VIII, 63). If an individual is under the false impression that for each offering a separate Mass is said, this is due to his own carelessness or ignorance, and his offering may be accepted and placed with the others unless he specifies his desire for a special Mass.

The diocesan statutes referred to by the querist legislate "praeter legem" and extend the time of the obligation, adding six Masses to the Mass prescribed by the Holy See. To allow offerings to be received during that time would be "contra legem", as the Holy See restricts the acceptance of offerings to All Souls' Day alone. A priest therefore should not accept offerings after the All Souls' Day Mass has been sung. Much less should he postpone the Masses until later. Both are unwarranted extensions of a privilege. But a priest who has so acted, is not bound to restitution, as he has been guilty of no injustice, though he has, probably in good faith, violated a rather serious ecclesiastical law.

ST. THOMAS ON THE ART OF PREACHING.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the July number of the THE ECCLESIASTICAL REVIEW appeared a very interesting article on "St. Thomas as a Preacher" by the Rev. Hugh Pope, O.P. It drew my attention to a quaint little book, hoary with age, on the "Art of Preaching," by St. Thomas Aquinas. Its introduction reads as follows: "Tractatus Solemnis de Arte et Vero Modo Predicandi ex diversis Sacrorum Doctorum Scripturis et principaliter Sacratissimi Cristianae Ecclesiae Doctoris Thomae de Aquino ex parvo quodam suo tractatulo recollectus ubi scopum et formam materiae presentis procedit." The little brochure concludes with the words: "Impressus Demming. Per Albertum Runne de Duderstat Magunt. Dyoces. Anno Dni M.CCCC.LXXXIII. (1483)."

Among the interesting chapters of the little treatise, the one on the "Vitia Sermonum" stands out preëminently. Among these "Vitia Sermonum", the great Doctor mentions the following: "Ignoratio Predicat.", "Infacundia", "Nimia Clamositas", "Somnolenta Locutio", "Digitorum Demonstratio", "Capitis Jactatio", "Digressio Remota".

As so much is written just now on St. Thomas Aquinas on the occasion of the sixth centenary of that wonderful man, the greatest genius of the Middle Ages, whom our Breviary calls the light of the world, the mentioning of this venerable little book, hoary with age, may be of interest to the readers of the REVIEW.

It was found in one of the second-hand bookstores in our city and presented to me last year by the daughters of the gentleman who purchased it.

I have a strong suspicion that it was one of the little treasures brought over from Europe by the early Jesuit Missionaries of Louisiana in 1723, two centuries ago this year, and confiscated by the Colonial Government in 1761 when the Jesuits were expelled from Louisiana and their plantation together with all their belongings sold for $150,000. The site of the old plantation is now occupied by the business section of New Orleans and worth many millions.

ALBERT BIEVER, S.J.

CATHOLICS ATTENDING SOCIALS IN AID OF NON-CATHOLIC CHURCHES.

Qu. Doubtless this question has been treated in your pages before; but to readers to whom earlier volumes are not accessible it would be helpful to have an expression anew on the subject of Catholics attending social amusements gotten up in support of non-Catholic churches. May a pastor or confessor ignore or tolerate, or is he obliged to discourage, the practice?

Resp. The term "non-Catholic churches" stands for a varied assortment of doctrinal and philanthropic institutions directed as a rule on principles taken from the popular versions of the Bible. The dogmatic element is most often subordinate to individual interpretations of the moral precepts and the teaching of Christ, summed up in the law: "Thou shalt love God above all things and thy neighbor as thyself". The teaching of false doctrine and the propagation of heresy, subversive of the traditional truth as conserved in the dogmas and practices of the Apostolic Catholic Church, is not so general, especially in America, as it was formerly or still is in communities which aim at perpetuating the spirit of the so-called Reformation. Secret societies, without claiming any definite allegiance to sectarianism, are in some cases more radically hostile to Catholics than the sects that profess separation from the Church. In other words, non-Catholic religious profession is often less a doctrinal difference than a philanthropic distinction with doctrinal indifference. It does not mean to teach false doctrine, though it may incidentally and of course unintentionally do so.

Frequently, then, we have a social condition in mixed communities wherein the appeal to social and moral betterment takes the form of religious affiliation without definite doctrinal convictions and without any other opposition to Catholic truth than that which arises from ignorance or misconceptions of what Catholics believe and teach. At times, too, the Catholics in such communities of mixed philanthropic activities are materially benefited by the help and social courtesies afforded them through the agencies of coöperation that bear the stamp of sectarian adherence.

But whilst it would be imprudent and wrong to ignore a

condition which socially binds Catholics to their fellow citizens of different religious affiliations, we cannot profess to connive at acts which are hostile to the truth on which we stake our lives and the firm hope of future happiness. Protestant faith, however sincere, is insufficient to answer the demand of God, as we understand it, to serve Him alone with our whole minds and hearts and with all the resources at our disposal. We are not free to act toward our brethren in such a way as to leave on them the impression that the choice of a religious profession is a matter of indifference, and that Christ in coming to teach us the way of salvation can have founded more than one Church which admits of no contradiction or ambiguity as to His declared will in the matter of serving Him. We may not therefore under the plea of conciliating our brethren coöperate with them in the organization of a system that either opposes or positively ignores the expressed truth of revelation as we know it.

How then are we to act under the conditions here outlined? In the first place we must make it clearly understood that our benevolence toward objects of charity, when the appeal comes to us in the nominal form of a sectarian activity, is not meant to propagate false notions of religious creed. If we are asked to make a contribution to the building of a sectarian church in our town on the ground that the petitioners also helped us to build the Catholic church or school, we answer that our conscientious convictions permit us to recognize but one Church founded by Christ, whom we mean to follow and obey; and that we are for that very reason anxious to keep charity with our fellows in their efforts to do good (even though we believe those efforts misdirected by false conceptions). In other words, we return what they have given toward our Church because they practically claim its return; or else we discriminate in our giving by selecting such actual charity as the sectarian organization represents in our community, and which we know to be an agency of philanthropy. The important point is that we do not contribute to the promotion of error but to that of charity. Now charity is sacred. It does not ask of the needy what are their virtues, nor what their faith and knowledge of religious truth, nor even about their sincerity, but only about the fact that there is actual need or suffering.

This is a relationship that we are bound to maintain as taught in the action of Judas and Jonathas, the Maccabeans, toward the Romans and the Greeks of their time, but notably in the parable of the good Samaritan, who was a heretic in the eyes of the Jew and whom yet, despite his error in religion, our Lord commends for his action toward one in need, irrespective of creed.

What is the priest's duty in regard to countenancing or else discouraging specific instances that come directly to his notice?

Plainly his office as guide is to teach his people first to make under all circumstances that call for it a clear and decided profession of their faith.

Secondly, to instruct them to discriminate as far as they may between sectarian institutions and enterprises that distinctly and professedly aim at propagating heresy or hostility to the Catholic Church as the Church of Christ, and such other associations of benevolence as adopt a sectarian name but without any purpose save ethical culture and comprehensive kindness. We do not feel justified in branding a man as a Calvinist because his name is Calvin, since the name may have been inherited or adopted without adopting the convictions of the heresiarch who gave it its vogue. It is preaching and instruction from the pulpit and in school that will preserve the faith of our people, inspire respect for their convictions, among open-minded fellow citizens of non-Catholic association, and enable them to meet the overtures to make them sharers in the propagation of false religion. Where this is done the difficulty proposed in the query of our correspondent is answered, and the possibility of harm is neutralized. The Irishman who contributes to the new Methodist church building because he sells his provisions to the minister at a profit, understands how to maintain his Catholic standing among his non-Catholic fellows when he good-naturedly tells the collector that his contribution is to tear down the old church, not to build up the new. Nearly all such problems will solve themselves where a zealous shepherd teaches and guards his flock at the altar, in the confessional, and in systematic pastoral visitation when he goes less after dues than after souls.

ENROLMENT OF THE DEAD IN "PIAE UNIONES".

To the Editor, THE ECCLESIASTICAL REVIEW.

In the current number of the REVIEW (September, p. 300) a correspondent asks about Roman decrees concerning the enrolment of deceased persons in societies and "pia opera". Perhaps the following are the decrees about which he inquires:

S. Off., 6 Dec., 1876:—Cum Rector Ven. Archiconfr. universalis sub titulo vulgo Di nostra Signora del Sacro Cuore di Gesu haec tria proposuisset dubia, nempe:

1. Possono i fedeli essere ascritti come socii all'Arciconfraternita di N. S. del S. Cuore *dopo seguita la loro morte?*
2. Possono essere ascritti i fedeli anche *a loro insaputa?*
3. Possono essere annoverati fra i socii anche i *bambini* che ancora non hanno l'uso di ragione?

EE.DD. resp.: ad 1. et 2. *Negative;* ad 3. *Non expedire.*

S. C. Indulg., 14 Aug., 1889: — An fideles qui ex hac vita migrarunt alicui sodalitati adscribi valeant, ad effectum ut ipsi suffragiis potiantur, *quibus post obitum gaudent ceteri fideles, qui adhuc viventes alicui sodalitati nomen dederunt.* Negative, juxta decreta a Suprema Universali Inquisitione, edita sub die 13 (?6) Decembris 1876.

S. C. Indulg., 25 Aug., 1897.—URBIS ET ORBIS.—Cum post editum decretum a S.R. et U. Inquisitione sub die 6 Decembris 1876, nec non resolutionem S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae d.d. 14 Augusti 1889 Moderatores piarum Unionum et piorum Operum perrexerint defunctos hisce piis Unionibus piisque Operibus adscribere, ab hac S. Congregatione Indulgentiarum exquisitum est.—An, stante decreto S. R. et U. Inquisitionis diei 6 Decembris 1876 et resolutione hujus S. Congr. sub die 14 Augusti 1889, sustineri valeant adscriptiones defunctorum piis Unionibus piisque operibus.

Et. Emi. PP. in generalibus Comitiis ad Vaticanum habitis sub die 5 Augusti 1897, rescribendum duxerunt: *Negative.* In Audientia vero habita ab infrascripto Cardinali Praefecto, die 25 Augusti 1897, SSmus Dominus Noster Leo Pp. XIII Emrum Patrum resolutionem confirmavit. (Collectanea S. C. de Propaganda Fide, Vol. 2, p. 362, No. 1981, and note.)

Clearly, these decrees declare invalid (*"non possono", "adscribi non valent"*) the enrolment of the dead in "sodalitates", "piae uniones", "pia opera". Whether they apply to such societies as

are described by your correspondent is another question, which perhaps your erudite canonists will answer.

Compare *Codex J. C.*, c. 693. 3.

ECCLESIASTICUS.

Resp. What the foregoing answers of the S. Congregation forbid is an enrolment "ad effectum ut ipsi (i. e. fideles qui ex hac vita migrarunt) suffragiis potiantur quibus post obitum gaudent caeteri fideles qui adhuc viventes alicui sodalitati nomen dederunt".

Since the terms "sodalitates," "unio pia," and "pia opera" admit of a very wide and somewhat indefinite interpretation, the question of determining the precise scope and purpose of such societies must be answered by reference to their respective constitutions. As a rule the dead cannot be said to enjoy the privileges of meritorious activity which result from living membership in an organization. Hence they are excluded. But a pious sodality may include in its provisions for admission to membership (of a restricted kind) those who participate in the benefits of intercessory merit, such as are derived from Masses for the dead and prayerful alms, etc., not however from indulgences for the dead, unless expressly accorded by the authorty of the Sovereign Pontiff.

This is the distinction we meant to apply to the case proposed because it seemed to us the only practical one. Sometimes the limitation is not clearly expressed in the constitution of a society devoted to good works or the propagation of devotion, and this gives rise to such doubts as are expressed by "Ecclesiasticus". An analogous instance is that of the enrolment of infants which comes under the prohibition of the same Canon (693). Some interpreters maintain that the enrolment is invalid (Pruemmer, p. 341; Blat, p. 667). Others, including such authorities as P. Vermeersch, hold the contrary, because the enrolment has for purpose "ut possint beneficiis spiritualibus frui", and the Sacred Congregation (Indulg., 29 August, 1864) appears to favor this view. Cocchi (Lib. II, n. 178, c) comments on this difference of opinion as follows: "Forsan utramque sententiam conciliare licet distinguendo naturam et finem cujusque associationis, ita ut si agatur de illis associationibus in quibus sufficiat nomen dare ut omnes adscripti

juribus, gratiis et beneficiis spiritualibus gaudeant, tenenda videatur sententia Vermeersch, si vero agatur de illis quae adscriptorum partes activas requirunt, videtur tenenda sententia Blat et Pruemmer. Defuncti generatim adscribi nequeunt, nisi specialiter hoc jus associationi concessum sit."

Keeping in mind the principles of intercessory merit for the dead, the prohibition of the Holy See, as voiced in Canon Law and the decrees referred to, would seem to aim at preventing the abuses arising from indiscriminate publication of the benefits attached to active membership in the societies as applicable to the dead. The fact that the practice is universal would not alter the case.

APPLICATION OF THE PAULINE PRIVILEGE.

Qu. Alfred, an unbaptized Protestant, obtained a civil divorce from Bertha, his wife, likewise unbaptized, whom he had married prior to 19 May, 1918. Since then both have remarried. Alfred married Jane, a Catholic, before a Justice of the Peace two months ago. Having decided to ask instructions with a view to becoming a Catholic, Alfred now inquires whether the Church would revalidate his marriage to Jane after he has been baptized? Would the Pauline Privilege be operative in this case? What steps would the priest have to take in this case? Finally, should action be taken before or after instructions are given?

Resp. A parish priest is not expected to know all the details of canonical practice with regard to the Pauline privilege, but it is exceedingly useful to him to be familiar with the principles of the legislation, and thus be prepared to assure the minds of prospective converts and perhaps remove the final obstacle to conversion.

The Pauline privilege may be invoked (1) when a marriage has been legitimately contracted between two unbaptized persons; (2) when one of the parties has later received baptism, the other remaining in infidelity. Until the reception of baptism, the privilege has no place, although certain preliminaries may be set on foot to expedite the case. If in the meantime the second party should receive baptism, no use could be made of the privilege; (3) when the unbaptized party refuses to resume or continue married life "sine contumelia Creatoris".

The "contumelia Creatoris" is present when the unbaptized party is given to blasphemy, insists on rearing the children in infidelity, exposes the baptized party to grave sin, etc.; (4) when the impossibility of common life has been made manifest by the process of interpellations, made by the authority of the Ordinary. The unbaptized party is asked two questions: whether he also is willing to receive baptism and, if not, whether he is willing to live in peace with his consort, allowing the free exercise of religion. These interpellations must be made even if it is certain that a negative answer will be forthcoming. If the actions of the unbaptized party are at variance with his words, the Ordinary may in his judgment allow a new marriage to the baptized party. He does not pronounce the first marriage null; it is the second marriage that dissolves the first; and hence in virtue of the Pauline privilege the baptized party would not be free to receive Holy Orders or to enter religion.

The case in point offers an opportunity to make use of the Pauline privilege. The parish priest should refer the matter to the matrimonial court of the diocese, with all the documents that are necessary or that may be useful, e. g. proof that neither party was baptized at the time of the first marriage, the baptismal certificate of Alfred, the decree of civil divorce, the address, if known, of Bertha. The case should not be submitted to the court until after the baptism of Alfred.

DUTIES OF VICARS FORANE.

Qu. In the August issue you spoke of the faculties sometimes granted by vicars forane, which cannot be granted validly by a bishop who does not know of the previous refusal by his vicar. Will you kindly state in brief what is the ordinary jurisdiction of a vicar forane in regard to the priests of his district and their charge? The only confrères whom I have met and who enjoy the title of vicars leave me under the impression that in America the title is without much meaning, except that a vicar forane presides at the ecclesiastical conferences in his district, and sometimes takes charge of a defunct pastor's affairs and parish if there is no one else in the place to attend to the funeral, etc. A brief outline of the vicar's duties, rights and privileges, as of practical bearing in our country, would be welcome, I am sure, to many readers of the REVIEW.

Resp. Vicars forane are expected to replace the Ordinary's authority in the district appointed to them—

1. in making proper provision for pastors who through illness are prevented from fulfilling their charges, or who stand in need of sacramental ministry and other priestly assistance, and preparation for death;

2. in supervising the ecclesiastical conferences as ordered by the diocesan statutes or by the Ordinary;

3. in making an annual report of the parochial and missionary conditions in their territory; of the order of local administration, scholastic progress, openings for new missionary activity, organization of parishes, of general religious activities, and of certain standing irregularities;

4. in official visitation at stated times to the different churches and localities; and in securing *definite reports* on the above conditions to be *submitted* to the Ordinary in their reports, and eventually for the Ordinary's quinquennial reports to the S. Congregation (Can. 447, § 2);

5. The reports are to cover

(a) the habitual residence of pastors in their parishes;

(b) the opportunities afforded the faithful in each parish or mission, to have Mass, sermons, catechism for children and adults, and visitation of the sick;

(c) the observance of the diocesan statutes;

(d) the proper appointments, decoration, cleanliness of the churches, sacristies, the sanctuary, especially the honor due to the Blessed Eucharist in the Tabernacle;

(e) the renewal of baptismal water, holy oils and the observance of the liturgical prescriptions generally;

(f) financial obligations and Mass foundations in each parish or mission;

(g) keeping of the parish registers, in regard to baptisms, marriages, sick calls, rents and dues, cemetery and other administration;

(h) means suggested for the amelioration of conditions that hinder religious progress;

6. This report is to be made once a year (Can. 449).

LATIN PRIEST IN GREEK CHURCH.

Qu. My assistant in visiting relatives in Canada found his automobile stalled by an accident at a small settlement on the border. It was late Saturday and he was anxious to say Mass the next day. On inquiry he found that the people of the neighborhood were for the most part Syrian immigrants. Their little church was served by a Maronite or Melchite priest who came to them on Sundays. My young friend engaged a horse and drove over next morning, fasting, in the hope that he might say Mass. On reaching the mission he found the priest with a bearded assistant chanting what seemed to be Arabic prayers. He knew that he was in a Greek church and remained for the service, without however seeing the priest, thinking that he had done what he could to fulfil his obligation as a Catholic. I told him that he might have said Mass in that church if there had been a Roman missal, which was not unlikely at a mission on the Canadian front. What should a priest do under these circumstances?

Resp. If the church was of the Greek Rite (Ruthenian, Melchite, or Syrian) in union with the Holy See—and it would have been prudent to inquire—the local priest could in all probability have afforded facilities for saying Mass, which would have to be of the Latin Rite and ordinarily with Roman vestments. Some allowance in regard to the latter might be made, as there was no danger of causing misapprehension or scandal to the congregation, so long as there was a Latin missal at hand. Some priests in the Northwest are permitted to say Mass in both Rites and their churches would be equipped accordingly.

MORAL ASPECT OF PRIZE-FIGHTS.

Qu. What should be the attitude of the moral instructor or priest in regard to our professional American prize-fights, such as the Dempsey-Carpentier and similar bouts?

Resp. Professional prize-fighting, like professional sport of any kind which calls forth the element of rivalry, has its legitimate use in that it tends to the development of the body and of qualities of manliness, together with the spirit of fair play and a rude yet wholesome chivalry. These benefits accrue not only to the combatants but indirectly also to those who look on and learn to admire prowess and dexterity and square play. Prize-fighting is now a popular sport, in the United

States, where it is encouraged by men who stand high in civil society and who are by no means advocates of disorder or brutality. It is understood that the rules of the ring call for decency and regard for health and life in the contestants. If the civil law has forbidden the public exercise of sport in some places, the reason is not to be sought so much in excesses on the part of the actual combatants, as in the accidental circumstance that the sport naturally attracts a large proportion of the lower and rowdy element of the population, and hence offers greater occasion for violation of law and order. Physical sport, while useful for bodily training, nearly always brings out the barbarian element in man and particularly in youth. On this account it is difficult to enforce restraint in the ring enthusiasts, however rigorous and "scientific" is the process maintained by rules and judges. It is a game that appeals chiefly to the admirer of the physical, as above the moral, though not necessarily ignoring the latter.

As the priest is the guardian of the moral element as above the physical, it is expected of him that his professional as well as his more delicate esthetic appreciation should run to the intellectual and spiritual. He admits the advantages and general need, in ordinary life, of gymnastics. So does he admit as legitimate the fastidiousness in the selection and preparation of the food that builds bodily strength. As a priest he disdains this nicety, however, as of a lower order. So he leaves the farmer to feed his cattle, and the butcher to kill his beeves, and the prize-fighter to hit his opponent in the ring and show his excellence in bodily development and agility.

INDULGENCED VOCAL PRAYERS.

Qu. You answered in your last number a question regarding the obligation of confessing and communicating for the gaining of indulgences that are attached to certain pious exercises. Would you kindly state whether persons who attend these exercises in which the priest or some one of the congregation recites aloud the required prayers, although they themselves do not repeat the words, nor even distinctly hear them, yet have the intention of doing so while they attend—whether such persons actually gain the indulgences? Or is it necessary for them to hear, read, or follow the words of the prescribed devotion?

Resp. It suffices for the gaining of indulgences attached to certain forms of prayer, that the persons present at the devotion attend mentally to what another recites vocally as prescribed. Mental attention under such circumstances does not mean attention to the words so much as to the thought and purpose expressed by the prescribed form of devotion. This appears to be the tenor of Canon 934, § 3, which requires mental attention for such exercises.

CONSUMING THE SACRED HOST AFTER BENEDICTION.

Qu. We have to attend a mission at which Mass is said by a priest who binates. Is it permissible on Sundays, when the first Mass is said at the mission church, to consecrate two large hosts, give Benediction with the one reserved, and then consume the same while still fasting, before returning to the parish church to say the second Mass?

Again, when the last Mass is said in the mission church, may the celebrant, having consecrated two large hosts for the purpose of giving Benediction after Mass, abstain from taking the ablution after Communion, finish the Mass, give Benediction, and then consume the Blessed Sacrament and the ablution after it?

Resp. Although the priest is still fasting in both the cases stated, he may not consume the Sacred Species outside the Mass, owing to the positive law which reads: "Nemini licet SS. Eucharistiam recipere qui eam eadem die jam receperit nisi in casibus de quibus in Can. 858, § 1". The exceptions mentioned in the said canon are the necessity of communicating a dying person with Viaticum, or the obligation of preventing positive irreverence to the Blessed Sacrament if unconsumed. The fact that the priest is permitted to communicate at a second Mass "per modum sacrificii" is included in the special privilege granted for the benefit of the faithful, in order that they may fulfil the precept of attending Mass. Benediction is an entirely separate and distinct act from the Mass.

The rule to be observed in such cases is indicated by the rubric prescribed for disposing of the Host in the lunula reserved at the Forty Hours' Prayer: "Hostia autem consecrata in Missa consumenda est, sive hoc eodem mane sive insequenti".

If Benediction is to be given at the mission, the Sacred Host has to be taken back. This is not included in the canon forbidding the taking of the Blessed Sacrament privately on a journey.

Criticisms and Notes

THE CHURCH. By A. D. Sertillanges. Benziger Brothers, New York. 1922. Pp. ix—392.

When one reflects on the countless treatises that have been written on the subject of this volume it looks like a merit rather than a demerit—as a distinguished critic designated it to be—that an author has been able to repeat even "in a new form" the substance of what his predecessors in the field have written. The old or at least the general method followed by doctrinal writers has been mainly the *apriori,* the deductive. First, Christ founded a Church. This is proved from the New Testament and tradition. Second, there must be certain marks by which Christ's Church may be recognized in every age as His. Third, these marks are Unity, Catholicity, Apostolicity, Sanctity—notes that are realized in the Roman Catholic Church alone. Now the "new form" followed in the book under review starts with "The Religious Instinct or Feeling" which consciousness attests to be present in you and me and which induction proves to be universal in every human being. This feeling reaches out toward a supreme Being and is not only individual but social. Therefore an objective religion must be adequate to meet man's social religiousness. Such an objective religion is Christianity, and specifically the Catholic Church. Moreover, the latter possesses certain notes, characteristics and responses—which indicate at once its Divine origin and its adaptation to man's complete personality and various faculties and aspirations. The Church administers certain sacraments and sacramentals, all of which when adequately examined are seen to fit in with human nature in its dual composition and with its social necessities.

These are the main lines of agreement pursued in the book at hand. They are elaborated with a great deal of learning and many-sided literary culture. Obviously they are not new in themselves. They follow simply the subjective or personal approach to the Church in a method which "la Nouvelle Apologétique" some few decades ago insisted upon as alone valid or at least effective of conviction with the modern mind, but a method which to be consistent and cogent requires to be supplemented and controlled by the older or objective apologetic alluded to above. Needless to say, "the new form" requires this supplement and is under this control in the present volume. The work is as profound in thought as it is rich in its many-sided illustratedness.

It may be conformatory of the wide latitude assumed by taste that a highly respectable Review has spoken of the translation as

"well done and as reading with the ease and vigor of an original". We cannot, however, dispel the suspicion that the reviewer who thus wrote partook insufficiently of the food served within the covers. He must have tasted a bit here and there, and, finding the samples savory, judged kindly of the bill of fare. With all the latitude allowable to taste the translation as a whole cannot be said to read with "the ease"—omitting "the vigor"—"of an original". The English is habitually Gallic, unnatural, complicated, heavy, artificial. It is opaque, cloudy, tough, hard; anything but easy. To make matters worse, the book possesses neither an index nor an analytical table of contents. On the other hand, if the reader be willing to undergo the discomfort, he will be repaid. Having to think, to work, not to dawdle, he will be rewarded mentally the while he penetrates more deeply than perhaps he was wont to do into the soul of Mother Church, into her Divine life, her truth and beauty and her ready response to all that is best and noblest in the fallen but redeemed nature of man.

THE ROMAN MARTYROLOGY: An English Version. Benziger Brothers, New York. 1923. Pp. 531.

In religious communities and seminaries where it is customary to read the Martyrology in English, the present translation should find a welcome, the more so that it contains the names of the saints canonized up to the date of publication; and likewise the saints proper to the Carmelite, Jesuit, Servite, and Franciscan Orders. A translation of the Martyrology may have another advantage, in that it gives in the vernacular the names of places which in the Latin have for the average reader or hearer no localized habitation or meaning. On the other hand, there must occur in a literal translation, and literal it has to be, a number of uncouth and sometimes, to our ears, repellent expressions. For instance, "to be overtaken by the sword", to be slain by divers kinds of death (p. 268), "to fall asleep by a holy end in a monastery" (p. 243); and others. However, the reading or listening to such barbarisms, besides being a penalty payable by those who "have no Latin", becomes natural and easy to persons who have acquired the habit of "making acts".

THE CHURCH AND THE CHRISTIAN SOUL. By Alice Lady Lovat. With a Preface by His Eminence Cardinal Gasquet. Hutchinson & Co., London; Benziger Brothers, New York, Cincinnati, Chicago. Pp. 384.

The author's *Life of Clare Vaughan* some years ago called for an American edition. It was a beautiful sketch of an English girl

whose attraction to the Blessed Sacrament developed in her heroism of self-sacrifice which led her to join the Poor Clares and, in a couple of years, die in their convent at Amiens. The heroine was of the modern type, yet she caught the charm which went forth from the Tabernacle and which melted and transformed her heart into the likeness of that of her Master. Since then Lady Lovat has written other books, all tending in the same direction, and mostly in the form of biography. This latest volume leads the reader directly into the sanctuary, there to learn the secret of the saints. It pictures the Spouse of Christ, our Holy Mother the Church, "from within", and describes among other things the functions and attractions of the liturgical year. In some fashion a section of a previous volume is repeated in the present book, but amplified with fresh and engaging illustrations.

The writer links the progressive changes of the ecclesiastical year with the progress of the individual soul in the path toward perfection. The centre of this heavenly movement is the Holy Sacrifice of the Mass, to which Catholic worship is drawn, and which becomes the secret source of faith and hope, of fidelity and of sacrifice, of untold joys and of beauty that beams forth and is made concrete in the creations of Christian art, the magnificent architecture of our churches, their decorative marvels, their music, and the inspiration of Christian literature. As a permanent and enhancing accompaniment to this beauty of motive and form we have the Divine Office. It leads us by way of preparation and thanksgiving to a deeper appreciation of the divine gifts that come to the soul through the Church.

Both the Mass and the Canonical Office are illustrated and have woven into the texture of their garments the image of the life of Christ, of the mysteries of the faith, of the heroism and imitation of the saints. Thus we have a continuous story embodying the central events of the Nativity, the Passion, the coming of the Holy Ghost, whose creative breath built up and adorns the Church by a procession of saintly figures that teach the lesson of the following of Christ and act as partners by their intercession.

All this is briefly yet attractively sketched by the author who thus leads the soul, as she herself has since been led by the sacred profession of the contemplative life in the Order of the Visitation, to a higher and more intimate appreciation of the beauty of the Catholic Church. Throughout she makes a group of canonized saints, taken from the calendar of each month, to accompany the living Church in her progress. They are selected, not at random or in the order of their popularity, but with the view of interpreting the mind of the Church in her liturgy. Thus they show forth, as if holding the

banners in the annual cycle of processions, the spirit of her doctrines, the purpose of her reforms, the wondrous power of her love, and the ingenuity of her sympathy as shown in her manifold devotion. By these she meets the temper of mind and heart that can be assimilated so as to draw through symbols the propensities to evil at each turn of the ages into channels that operate for the good of men, the salvation of souls.

The modest volume is a boon to laymen, but also well worthy of the study of the clergy, as it will bring them to a more intimate realization of the things in which they are the chief agents. The wide diffusion of such literature among the faithful will promote a clearer and more actual knowledge of Catholic liturgy and ceremonial, by which faith is enlivened, while consolation for the living and the dead is spread in the hearts of those who attend the services of the Church.

A CONCORDANCE OF THE PROPER NAMES IN THE HOLY SCRIPTURES. By Thos. David Williams. B. Herder Book Co., St. Louis, Mo., and London. 1923. Pp. 1056.

Since the days of Dominican Cardinal Hugo de St. Charo in the thirteenth century verbal or alphabetical Concordances in Hebrew, Greek, Syriac, and the modern languages, have been multiplied to facilitate the finding of passages in which the Scriptural words occur. For the student of the English Bible concordances began to be published after the so-called Reformation to aid those who relied upon Holy Writ as their main or sole source of religious faith and preaching. The most popular, for almost two centuries, of these helps in finding Bible texts has been Cruden's compilation. Later we have the Concordances of Young, Strong, Walker, which latter are minutely analytical, and whilst necessarily bulky when issued as single volumes (as in that form they are most serviceable), offer easy reference to passages in the sacred text. As these indexes, however, are made chiefly for the reader of the Protestant versions of the Bible, they omit references to the deutero-canonical parts—that is to say, to those seven inspired books which are not found in the Hebrew, but only in the Greek version, made for the Jews under Egyptian rule during the age of the Ptolemies. Since Catholics find the teaching of the Bible not only incorporated in their daily worship, the liturgy, whilst for general reference the Protestant Concordances suffice, there has been thus far little or no attempt to supply a Catholic concordance, unless we regard as such the partial collections of Scripture texts, alphabetically arranged for the purpose of finding quotations.

With the keener appreciation of the Bible as an inspired source of revealed truth on the part of Catholics, especially since Protestants are gradually relinquishing the earlier position of the "reformers" and beginning to look on the Bible as a purely historical source to be criticized like any human composition, the textual study of the Scriptures has aroused new attention. Hence the lack of a complete Catholic Concordance, including the deutero-canonical books, is being felt, particularly by clerical students and priests. Fr. Thomas David Williams has made a beginning in a very satisfactory manner, of supplying our needs, in this volume which deals with the persons, peoples, and places of the Bible. It is true that it answers only in part the functions of a complete concordance, such as we have in Young's analytical work. But it is a decided advantage to have a full reference text of the persons and places which constantly occur in our discussion of sacred topics, and around which the truths of the inspired code are grouped for practical illustration. Moreover Fr. Williams, in thus separating a substantial part of the concordance work for special study or as a source of information, improves somewhat on the older English concordances by citing his texts in full. This gives us not merely an indication of the place where the word or name occurs in the Bible, but it also points to its special significance, and leads at once to a better understanding of the connexion in which the word is used. The author adds to the cited text the meaning in English of the Hebrew or Greek words, and when desirable also a brief digest of the subject mentioned under a particular heading. Grouped beneath a distinct title we have "Names of God", the different designations of the Divine Name, covering about eighty pages of the volume. The advantage of this feature appeals at once to the Bible student. He is thus furnished abundant material for preaching, particularly on reverence for the Holy Name. We trust Fr. Williams's plan to supply a complete concordance of the Catholic English Bible will be continued. If the price of the volume seems comparatively high, it is due to the post-war industrial conditions, and does not lessen our sense of gratitude in possessing a fresh help to Bible study both highly useful and not found elsewhere in the same accessible form.

INDULGENCES AS A SOCIAL FACTOR IN THE MIDDLE AGES. By Dr. Nikolaus Paulus. Translated by J. Elliot Ross. With a Preface by Eugene C. Barker, Chairman of the School of History, University of Texas. Devin-Adair Co., New York. 1922. Pp. 121.

There is here presented an aspect of the Church's practice of bestowing indulgences which if not wholly new is at least unusual and

for that reason strongly arresting. The author first explains in brief the Catholic doctrine on indulgences and then sets forth the beneficent purposes both in the Church and the social order to which indulgences have been directed.

When it was, at what precise date, the custom began of commuting the severe penances of the early canonical discipline into other forms of meritorious satisfaction, such as pilgrimages and particularly almsgiving and the support of institutions and works of general beneficence, it is not easy to determine. Certain it is that such commutations were quite ordinary during the Middle Ages. Amongst the works of charity which were thereby promoted, hospitals hold a prominent place. "Lea in his *History of Confession and Indulgences* mentions only the hospital of *Santo Spirito* in Rome, while another Protestant writer, Uhlhorn, . . . states that 'one cannot go through the archives of any hospital without finding numerous letters of indulgence'. The one at Halberstadt in 1284 had no less than fourteen such grants, each giving an indulgence of forty days." (Cath. Encyl., *Indulgences.*) The author of the book at hand mentions the custom which arose in Parma for pious men to collect alms on specified days in order to support secretly in their homes the poor who were obliged to beg. Boniface VIII in 1297 praises this custom and grants to the contributors an indulgence of one year and forty days (p. 50). Again, the provincial synod of Ravenna in 1311 "decreed that the bishop should look to it that in every quarter of the episcopal city some pious men should be appointed to take up a collection and according to their best judgment distribute the results among the deserving poor. Everyone who made a donation for this purpose received an indulgence of forty days." Peace-making was rewarded in the same way.

Another synod of Ravenna in 1286 tried to stimulate the clergy especially in charitable activity. "To every bishop of the province was granted an indulgence of one hundred days if for a whole week he fed four poor persons once each day. A like indulgence could be gained by abbots who in the same way fed two poor men; by archdeacons, archpriests and priors who fed one poor person; and by the other clergy if they would feed a poor man merely once. Whoever gave a poor man a new coat received an indulgence of one year. If, however, the coat were old, the donor received an indulgence of only forty days" (p. 51). And so on. The substance of the present essay is made up of similar instances showing the solicitude of Mother Church to provide for the indigent, the sick, the unfortunate of every kind; by dispensing from her treasury spiritual gifts to those who would sacrifice some portion of their temporal possessions in the relief of misery, or the promotion of the common

weal. For not only corporal works of mercy but material as well claimed her solicitude; the building of churches and schools, the fostering of the Truce of God, and the Crusades; bridge-building, dams and roads, harbors and fortifications, colonization projects, guilds; even marksmen's clubs and the "montes pietatis" were in the Church's eyes objects and services claiming her solicitude and the outpouring of her heavenly gifts. The administration of these spiritual treasures lends itself easily to abuse, and the taint which is apt to cling to the human handling of the divine. That indulgences were only too often misused and abused despite the Church's vigilant legislation—that "traffic in indulgences" crept in now and again, here and there, is not to be wondered at, seeing that the commutations had to be made by men, not angels. The wonder is that the detestable simonies against which popes and councils cried out were not more general and more prolonged than was actually the case.

By bringing to light the social beneficence of the Church's discipline the present essay becomes a valuable addition both to ecclesiastical history and to apologetics. While it enables Catholics to see more deeply and definitely into the merciful heart of Mother Church, it confronts non-Catholics with the evidence for the social value of a practice which since the days of Luther has been so generally misunderstood and maligned. The imposing erudition of Lea's widely-spread work has contributed not a little to the ignorance and error with which the doctrine and practice of indulgences are enshrouded in the non-Catholic mind. Though the present booklet makes no claim to be a formal and explicit reply to Lea's elaborate treatise, it furnishes materials and the documents from which such an answer might be constructed, the sources adduced being hardly less impressive than those from which the anti-Catholic historian drew his famous attack upon the Church's discipline.

Priests should have the book in their own hands, and put it on the shelves of the school and the parish library also, and see to its getting a place in public libraries, where it can do much good. Fortunately the translation is so well done and the make-up of the volume is so appropriate that no one need hesitate to recommend the book to people of education and taste.

CONSTANTINOPLE, CANTERBURY AND ROME. A Criticism of Bishop Gore's Theory of the Catholic Church. By the Rev. F. Woodlock, S.J., M.C. Longmans, Green & Co, New York and London. 1923. Pp. 86.

The comprehensiveness of the Anglican communion is wide enough to embrace almost any form of religious profession. As Father

Woodlock observes, a man may be a rationalist, a theosophist, a modernist, without forfeiting his membership in the Church. "He may be an Arian and may still be an Anglican Bishop. He may disbelieve in Baptismal regeneration and yet be ordained to baptize." There is one thing he cannot be in the Anglican Church—he cannot be a *Catholic*. And this not because of any lack of comprehensiveness in the English Church, but because "the essential mark of Catholicism is that it is founded on Peter and is in submission to Peter's successor, the Pope" (p. 85).

And yet it is just this title of "Anglo-Catholic" which the leaders of the party thus called have, particularly since the Oxford Movement, been so frantically endeavoring to vindicate for themselves. Rome has always refused to recognize their claim to the distinction, and if Constantinople's protest is not so energetic as that of Rome's, the hopes of the Anglo-Catholics find no very strong support in the reply which the Most Reverend and Holy Synod has made to the "Declaration of the Faith of the Church of England" which the Lambeth Conference on Reunion sent to that august body. For the reply is, to say the least, non-committal, couched as it is in "the Eastern way" and in the use of "phrases such as would please".

In the lectures delivered by the author in Farm Street, London, and gathered together in the booklet mentioned in title above, Father Woodlock subjects the "Anglo-Catholic" claims to an examination which is as scholarly and well-documented as it is trenchant and good-humored. The critique centers on *Catholicism and Roman Catholicism,* a series of addresses given by Bishop Gore, at Mayfair, and establishes the untenableness of the "Branch theory". Constantinople claims to be Catholic. She was so before the Greek schism; not because she was a branch in the Anglican sense which would have vitality where there is no continuity through the source of life, but in the true living connexion of the branch with the historically and the theologically parent vine. She ceased to be a branch when she cut herself off from the headship of Christ's vicar. Canterbury was once a vitalized "branch". This she has ceased to be since she severed her vital connexion with the headship constituted by the Founder of the Church. There is no possible way to reunion save by resuming the connexion lost through schism and heresy. This is seen and admitted by the less prejudiced of the Anglo-Catholic party. If only Anglicans, as Father Woodlock remarks, "would ponder prayerfully and dispassionately the weighty words of Lord Halifax in his *Call to Reunion",* their outlook would be full of hope. "If we see reasons to believe that in the working of God's Providence a visible centre of unity has been provided for

the Church in order to secure the unity of God's kingdom on earth, is it not our bounden duty to obey His will in all humility? Must we not in candor acknowledge that the course we have been pursuing for upward of three hundred years has not been productive of religious unity even in England, and ought we not to ask ourselves seriously whether the results of that course are such as to encourage its continuance" (p. 85). These are words indeed "weighty", and they ring true to sweet reasonableness. One likes to think that the present booklet, wherein the grounds of their truth and hope are established, may further their speedy realization.

MEDICAL PROOF OF THE MIRACULOUS. A Clinical Study. By E. Le Bec, Honorary Surgeon to St. Joseph's Hospital, Paris, President of the Bureau des Constatations, Lourdes. Translated from the French by Dom. H. E. Izard, O.S.B., L.R.C.S., M.R.C.P. With an introduction by Ernest E. Ware, M.D., M.R.C.S., Senior Surgeon, Hospital of SS. John and Elizabeth, London. P. J. Kenedy & Sons, New York. 1923. Pp. 213.

That the little town of Lourdes has for the past sixty and more years been a spot where countless wonders, that baffle men's causal hypotheses, have been and are still wrought, the whole world is aware. As in the Galillean days when the blind were made to see, the deaf to hear, the mute to speak, the lame to walk, so in these latter times equally great signs and wonders are taking place not only on the banks of the Gave by the cliff of Massabielle, but in countless places throughout the world by the invocation of Our Lady of Lourdes and the use of the water of the spring that flows from the ground where the hand of little Bernadette at the bidding of the Lady touched the arid sands. Outside the Church these wonders are either entirely ignored or denied, or else they are referred to the influence of auto-suggestion, the radio-active elements of the water, or to some as yet unknown forces of nature. Any reason will do, if only it exclude the supernatural. On the other hand, the supernatural has to prove itself. We may not take it for granted. Proofs that ought to be convincing to any reasonable mind are furnished in the little volume named above.

Everybody who has made any study of Lourdes knows how thoroughly the wonders that take place there are examined by the eminent physicians and scientists who preside over the *Bureau des Constatations*. Nothing touching upon the evidence relating to the character of the physical ailments cured at Lourdes is left unsearched or unrecorded. Outside the test of the miraculous upon which at Rome the process of a saint's canonization is based, no examination could

be more rigid than that to which the medical tribunal at Lourdes subjects the cases presented to it. In the above compact little volume, compiled by the President of the Bureau, a number of these cases are described and analyzed from the standpoint of evidence and of causal explanation. Out of the countless cures wrought in connexion with Lourdes the following types are selected: varicose veins, a suppurating fracture of the leg, a non-suppurative fracture of the thigh, Pott's disease, an ulcer of the leg, lupus, club feet, a case of peritoneal tuberculosis with intestinal fistulae, a case of six intestinal perforations, two cases of recurring cancer, one of the face, another of the tongue, pulmonary tuberculosis with cavitation.

The author first describes the case under examination and proves its authenticity by absolutely trustworthy testimony. He then discusses each case in the usual medical form, to show the absence of the time-factor and to show the physical impossibility of the natural cell production to produce the automatical repair of the tissues.

Obviously it is the time-factor that establishes the supernatural causality in these cases. For while it is absolutely within the natural powers of the living body to throw off cancer, tuberculosis, and similar organic disorders, the process demands considerable time. It is because many of these diseases are healed almost instantaneously at Lourdes that a supernatural agency must be invoked to explain them.

That the evidence and proofs here brought together will satisfy sceptics determined to repell the supernatural, it is vain to expect. That there is enough light reflected from the compilation to enable minds willing to see the facts and follow the reasoning, seems to be indubitable. The clergy will probably know persons whose hold upon the supernatural is beginning to weaken and who will be helped by perusing the little volume. Both the translation and the outward appearance are such as to make the book serviceable in this connexion.

It should be noted that a similar work was published about a decade ago: *Vingt Guérisons à Lourdes discutées médicalement,* par Dr. Grandmaison de Bruno (Paris, Beauchesne). This has likewise been translated into English, and has previously been noted in the REVIEW. The same subject has also been treated by Dr. Boissarie in his well-known piece of constructive criticism *Lourdes Medicale.*

Literary Chat.

The Rev. William Ferris, priest of the diocese of Kerry, and at present chaplain to the Forces of the Irish Free State, has written (Talbot Press: Dublin) under the title *The Gaelic Commonwealth* an analysis of the political and economic program for the Irish Progressive Party. The study is well worth the thoughtful consideration of those among us who take a special interest in the future destinies of the Irish race. Most of us realize how deeply Catholic life in America and the Colonies is indebted for the maintenance of faith and religious reverence to the pioneers, especially of the clergy, heirs of the ancient Celtic traditions. The author throughout his proposals for reconstruction on a sound political, social and economic basis of the Free State government, keeps in view the important factor of religious morality as against a purely civic order during the process of upbuilding and reconstructing, as opposed to the purely utilitarian principles. With this purpose he tests the various problems of modern social and political life and explains the advantages of a system in which Church and State work side by side for the benefit of the nation and the individual. If the Free State carry out this program, the advocates of civil freedom and moral elevation should be assured of magnificent results.

The Milanese *Società Editrice "Vita e Pensiero"* publishes in Italian a series of volumes similar in scope to the works issued by the Society for Promoting Christian Knowledge. The object of the Pensiero Cristiano series is not so much critical editing as rather the popularizing of Catholic thought expressed in representative Christian literature, chiefly biography. Of the latter category is *Tertulliano, a cura di Felice Ramorino.* Tertullian, despite his defection in later life by his defence of an un-Christian rigorism similar to that of the Jansenist heresy in modern times, is one of the most reliable sources of post-Apostolic Christian interpretation. His apologetics, *Ad Nationes, De testimonio Animae,* and *Adversus Judaeos,* are of exceptional value. So also are his dogmatic treatises, *De Praescriptione* and *Adversus Haereses,* though polemic in purpose, together with *De Baptismo, De Poenitentia, De Spectaculis,* etc., of a practical ascetical trend. The subsequent Montanistic writings are of course misleading, though even there we find admirably constructed arguments in behalf of apostolic teachings. Signor Ramorino sketches the life of Tertullian, of whose priestly rank he seems to have no doubt, though there is really no historic proof that the clever African rhetorician was ever ordained. Two-thirds of the volume are taken up with a survey and analysis of Tertullian's mind as set forth in his writings and in the light of contemporary history.

The English Catholic Truth Society reprints (from the *Month*) the admirable biographical sketch of *Blessed Robert Bellarmine* by the Rev. James Brodrick, S.J. The story of that wonderful genius contains many a good lesson for the modern controversialist. Father Thomas J. Campbell, S.J., the American historian of the Society of Jesus, brings out this feature even more strongly in a similar pamphlet on the Beatified Jesuit printed by the Encyclopedia Press, New York. Blessed Robert was an uncompromising apologist who kept his soul undisturbed by the attacks of the *odium theologicum.* As a theologian we find him equally conscientious in writing a catechism for little children as when he answers the challenges of princes who question Catholic doctrine. A royal mind, he is as simple and humble among his brethren as if he were a novice in the order; and whilst prudent enough to defeat the keenest Spanish diplomats, he never resorts to methods of controversy that imply the suspicion of unfairness in his adversary. He simply meets falsehood on its intrinsic demerits.

The City of the Grail and other verses by Henry E. F. Rope bring

to light a new poet in the ranks of the English clergy. His verse, for the most part modern in choice of subject, reveals the student of mediæval mysticism by his modes and melodies. "Val d'Ossola", "A Walk in Cheshire", "To an Irish Child", "De Gustibus", "Benedict XV", indicate the variety of the writer's themes. His undertones throughout are spiritual. (Benziger Brothers, New York.)

Father Tim's Talks with people he met, by the Redemptorist Father C. D. McEnniry, keeps up (volume IV) its attractive quality of mixed humor and sound religious instruction. "Why I am a Catholic" and "A Nagging Wife" are two themes as widely apart as law is from apple-pie; but Father Tim is equally ready and apt in discussing both for the edification of the intelligent reader. He never wearies you, is never didactic, nor suggestive by his familiarity of what is commonplace or vulgar. His theology is as sound as his wit is pungent. More power to the pen of this Ligorian apologist! (B. Herder Book Co.)

The August number of the *Irish Ecclesiastical Record* contains a remarkably thoughtful article on "Scholastic Philosophy in Education". The writer, Dr. Denis Fahey, C.S.Sp., pleads for the introduction of Scholastic philosophy into secondary education. The intermediate system—he has in mind the school as organized in Ireland—takes no account, he says, of the development of a fine character nor leaves sufficient time for such training. His proposal is "to introduce into the curriculum with a view to giving it a definite bent in this direction, an elementary course of Scholastic philosophy". The object would not be "to secure by exhaustive study an intimate knowledge of philosophy, but by a preliminary course in its broad and basic principles to afford to our young men that conviction and fortitude necessary for them in a world which has almost entirely revolted from right reason and at the same time a reasoned foundation for Catholic faith". "A well ordered mind"—one that is able to reason rightly and to estimate man's nature, origin, purpose, destiny, according to their real objective meaning and worth; "a strong will"—one that is trained to follow rational motives, steadfastly and consciously to accept the true norm of conduct; these mental perfections are attainable by no study or method so effective as that which is inherent in a solid course of philosophy.

The writer proves this most convincingly. He then outlines a program of study and shows its practicability by the experience of institutions where it is actually carried out.

It were well if Dr. Fahey's paper were published in pamphlet form and distributed amongst our high school and college instructors.

In a small brochure issued by the Encyclopedia Press, New York, under the title *What is Wrong? or The World's Plight*, Mr. John Losabe surveys the present religious, social, and economic conditions, pointing out the causes of the general disorder prevailing, and suggesting certain remedies. "The world has rejected the Divine plan for its safety, has scorned God's authority, and as a consequence civilized society is tending toward disintegration. Nothing will stop the process save a return to the moral and religious principles and means which the Church holds in trust for the salvation of the race." Mr. Losabe's pamphlet deserves the attention of the clergy.

A Sociologist in Mexico is the title of a slender pamphlet in which the Right Rev. Mgr. Francis C. Kelley, D.D., subjects Professor Ross's *The Social Revolution in Mexico* to a well-merited criticism. Dr. Kelley has no difficulty in convicting the popular sociologist both of ignorance of Mexican history and of obvious prejudice against Spain and the Catholic Church. These may seem to be grave charges, but Dr. Kelley adduces the proofs, the evident facts. The persecution of the Church in a country the majority of whose population is at least nominally Catholic is a perplexity to most people. Much of the

perplexity is removed by the pamphlet in hand (Paulist Press, New York).

The Paulist Press likewise issues Dr. James Walsh's brief essay *The Educated Classes and Bogus Religions.* Needless to say, the facts narrated are many and telling and the style genial. The closing paragraph is typical. "There never was a time when people were so ready to be taken in, and the ones who are taken in the most are the educated, or those who think themselves such, and the well-to-do. Man is incurably religious. He gives up Christianity and then the Lord only knows what vagary he will follow; and the more he thinks he knows, the more vagarious is his choice likely to be, especially if 'he' happens to be 'she' in quest of a new religion that will give her health here rather than salvation hereafter."

Catholic Truth is one of the two organs of the Catholic Truth Society in England. The other is *Catholic Book Notes.* Both these periodicals represent what is best and most judiciously discriminative in literary criticism. The former covers a more discursive program of literature and cognate subjects. The latter adheres more closely to criticism of current publications—books and periodicals.

The August number of *Catholic Truth* contains an unusually strong tribute of praise to Mussolini who barely ten months ago "at the request of the King and by the acclamation of both Parliament and people began the rebuilding of Italy. Already by his proclamation and speeches, by his tireless devotion to work, by his clear vision and his strength of will, he has infused into the whole life of the Italian nation the bracing doctrine of the New Democracy." Mussolini stands for "work, discipline and concord". "By these qualities alone will Italy," he proclaims, "attain prosperity and greatness", the presage whereof may be read in the fact that the reforms, political and social, that have been on "the democratic programme for two generations are now effected in a morning". In testimony of which expeditiousness the writer, G. M. Godden, mentions a number of the reforms already effected by the intrepid leader, all of which seem important enough to justify so strong a eulogy and to augur a bright future for Italy — provided of course the determined Premier does not plunge his country into the war with Greece which is lowering on the Eastern horizon.

The high standard, both ethical and literary, set by the C. T. S. is duplicated in the publication of the Catholic Social Guild. The September number of *Christian Democracy,* the alert little messenger of the C. S. G., contains among other things worth noting a very lucid exposition of its principles — principles which while safeguarding Catholic truth leave a wide latitude to social and industrial policies and reforms.

Inter-America, a periodical subsidized by the Carnegie Endowment Fund for International Peace and distributed by Doubleday, Page & Co., New York, continues to publish alternately in English and Spanish many articles of genuine value for a better understanding of the South American republics by the North, and *vice versa.* The August number contains several interesting and informative papers on educational and economic conditions in Chile; also on Inter-American coöperation. The article entitled "Ecuadorian Sketches" includes some futile attempts at humor which add nothing either to the dignity or to the interest of the magazine.

At the suggestion of the Sovereign Pontiff the Academia Romana S. Thomae is to celebrate the sixth centenary of the canonization of the Angelic Doctor by an "academic Thomistic week" in November (18 to 25). At the conventions held on the occasion eminent speakers from different centres of philosophical and theological learning in Italy, France, Spain, Germany, Belgium are to set forth the saint's merits and his works. Among the speakers invited are Cardinals Mazzella of Trent, Bishop Eijo y Garay, of Madrid, Mgr. Deploige, President of the Philosophical Institute of Louvain, Dr. Grabmann of

Muenster, P. Cordovani, the Dominican, and Professor Maritain of Paris. One of the objects of the meetings is to devise methods for popularizing the Scholastic system of St. Thomas.

Pertinent to the book on the miracles of Lourdes reviewed in the present number, a brochure (pp. 38) recently issued by La Bonne Presse, Paris, under the title *Une Observation Medicale*, merits attention. It recounts the famous case of Emilie Cailleux, who was instantaneously cured in the piscine of Pott's disease and tuberculosis, both disorders being in an advanced stage and either being absolutely incurable by natural means or at least only after long and exceptionally favorable treatment. The account is given by a one-time intern physician at various hospitals in Paris and contains the writer's personal experience with the case both before and after the cure. The evidence is unimpeachable and the facts are described with exact scientific detail. The booklet adds valuable testimony to the apologetic for the presence of the supernatural at the grotto of Lourdes.

In line with the subject of the foregoing item may be noticed another little brochure issued by La Bonne Presse entitled *Les Deux Miracles pour la Canonisation de Sainte Jeanne d'Arc*. In it the eminent French surgeon, Dr. Le Bec, President of the Bureau de la Constatations at Lourdes, analyzes the two cases from a doctor's point of view and reports the examination to which they were subjected by the Sacred Congregation of Rites in Rome. Under both these aspects it is a serviceable document.

Le Maître de la Mort, by Mme. Marguerite Allotte de la Fuye, a play consisting of a Prologue and three Acts, is based in the first place upon the incident in our Lord's life of the curing of the centurion's servant. The characters taking part in that event are then carried forward to the Procession of Psalms and Passiontide. Claudia, Pilate's wife, and Veronica, the centurion's daughter, here play the chief rôles. These the writer has depicted with consummate grace and dignity. The drama has passed through many editions and has been performed countless times throughout France. Recently it has been translated into English by Mr. Louis N. Parker and published by the Longmans. The translation is perfect, and reads like an original. Introducing as it does characters and scenes from the Gospel narrative, the play should appeal to schools, convent academies, and parish dramatic clubs.

Books Received

SCRIPTURAL.

CONCORDANCE OF PROPER NAMES IN HOLY SCRIPTURES. By Thomas David Williams. B. Herder Book Co., St. Louis and London. 1923. Pp. 1056. Price, $6.00.

HANDBOOK OF SCRIPTURE STUDY. By the Rev. H. Schumacher, D.D., Professor of New Testament Exegesis, Catholic University of America. Vol. I: General Introduction. B. Herder Book Co., St. Louis and London. 1923. Pp. 281. Price, $2.00.

THEOLOGICAL AND DEVOTIONAL.

AUGUSTINIAN SERMONS. By the Rev. John A. Whelan, O.S.A., Professor of Homiletics and History, Villanova Scholasticate, Villanova, Pa. Second Series. Blase Benziger & Co., New York. 1923. Pp. 302. Price, $2.25 *net*.

THE CODE OF THE DIOCESE OF DES MOINES. Decreed in Diocesan Synod held 15 June, 1923, in Chapel of Des Moines Catholic College and promulgated 8 September, 1923. By the Right Rev. Thos. W. Drumm, D.D., Bishop of Des Moines. Pp. 110.

LA CONTEMPLATION CHRÉTIENNE. Par Dom S. Louismet, O.S.B. P. Téqui, Paris. 1923. Pp. 416. Prix, 7 *fr.* 50.

A JESUS—HOSTIE PAR MARIE. Par l'Abbé Henri Lanier, Chanoine honoraire de Paris. P. Téqui, Paris. 1923. Pp. 68. Prix, 1 *fr.*

THE CHURCH AND THE CHRISTIAN SOUL. By Alice Lady Lovat. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 363. Price, $2.25.

PLAIN SERMONS. By the Rev. Thomas S. Dolan. Peter Reilly Co., Philadelphia; B. Herder, London. 1923. Pp. 403.

MEDITATIONS ET PRIÈRES DE SAINT ANSELME. Traduites par D. A. Castel, de l'Abbaye de Liguge. Introduction par D. A. Wilmart, de l'Abbaye de Farnborough. P. Lethielleux ou Desclée, de Brouwer & Cie, Paris. 1923. Pp. 240. Prix, 6 *fr.* 50.

SPONSA VERBI. La Vierge Consacrée au Christ. Conférences Spirituelles. Par D. Columba Marmion, Abbé de Maredsous. P. Lethielleux ou Desclée, de Brouwer & Cie, Paris. 1923. Pp. 72. Prix, 2 *fr.*

LA BIENHEUREUSE THÉRÈSE DE L'ENFANT JÉSUS. Par l'Abbé Paulin Giloteaux. P. Téqui, Paris. 1923. Pp. 211. Prix, 5 *fr.*

PHILOSOPHICAL.

RELIGION AND LIFE. By the Very Rev. William R. Inge, Dean of St. Paul's Cathedral; Professor David Cairns, Moderator of the United Free Church of Scotland; the Rev. W. Fearon Halliday, Woodbrooke; the Right Rev. N. S. Talbot, Bishop of Pretoria; William Brown, M.D., Wilde Reader in Mental Philosophy, Oxford; and the Rev. Father W. H. Frere, Mirfield. D. Appleton & Co., New York. 1923. Pp. 114. Price, $1.00.

PASCAL. Lettres Écrites à Un Provincial (I, IV, V, XIII). University Press, Cambridge. 1923. Pp. 64.

EASTERN CATHOLICS. With Special Reference to the Ruthenians in Canada. By W. L. Scott, K.C., Ottawa. Catholic Truth Society of Canada, 67 Bond St., Toronto. Pp. 47.

LE DIX-HUITIÈME SIÉCLE LITTERAIRE. Par A. Brou. P. Téqui, Paris. 1923. Pp. 460. Prix, 7 *fr.* 50.

LA MÈRE ET SES ENFANTS. Par Mgr. Tissier, Evêque de Chalôns-sur-Marne. P. Téqui, Paris. 1923. Pp. 125. Prix, 3 *fr.*

LITURGICAL.

THE OFFICE OF THE MOST HOLY SACRAMENT. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 104. Price, $1.00.

LES PRINCIPAUX MANUSCRITS DE CHANT Gregorien, Ambrosien, Mozarabe, Gallican. Publiés en Fac-Similés Phototypiques sous la Direction de Dom André Mocquereau, Moine de Solesmes. Vingt-septième année-Juillet 1923. Desclée & Cie, Tournay, Belgique. Pp. 24.

HISTORICAL.

FATHER TABB. A Study of His Life and Works with Uncollected and Unpublished Poems. By Francis A. Litz, Ph.D., Instructor in English, Johns Hopkins University. Johns Hopkins Press, Baltimore. 1923. Pp. 303. Price, $2.50.

THE CANADIAN MARTYRS. By E. J. Devine, S.J. Second edition. Canadian Messenger, Montreal. 1923. Pp. 168. Price, $0.57 *postpaid.*

P. H. NOLDIN, S.J. Im Urteile seiner Schueler und Alumnen. By F. Hatheyer, S.J. Fred. Pustet & Co., Innsbruck, New York and Cincinnati. Pp. 139. Price, $0.60.

AN AMERICAN APOSTLE, The Very Rev. Matthew Anthony O'Brien, O.P., Model Priest and Religious, Promoter of Catholic Education, Tireless and Fruitful Harvester of Souls in the United States and Canada. By the Very Rev. Victor F. O'Daniel, O.P., S.T.M. Dominicana, Washington. 1923. Pp. 341.

MONUMENTS OF THE EARLY CHURCH. By Walter Lowrie, M.A., Late Fellow of American School of Classical Studies at Rome. Macmillan Co., New York and London. 1923. Pp. 432.

DOCUMENTS ILLUSTRATIVE OF THE HISTORY OF THE CHURCH. Vol. II: 313-461 A. D. Edited by B. J. Kidd, D.D. Society for Promoting Christian Knowledge, London; Macmillan Co., New York. 1923. Pp. 337. Price, 7/6 *net.*

MISCELLANEOUS.

GOOD FORM. Sisters, Servants of Immaculate Heart of Mary, St. Mary Academy, Monroe, Mich. 1923. Pp. 67.

VIOLA HUDSON. A Novel. By Isabel C. Clarke. Benziger Brothers, New York, Cincinnati, Chicago. Pp. 487. Price, $2.15 *postpaid.*

EUCHARISTIC AND OTHER VERSES. Original and Translated by the late Charles Lewton Brain, Priest of the Archdiocese of Birmingham. Collected and edited by Mabel Seaton. Burns, Oates & Washbourne, London. 1923. Pp. 61. Price, 3/6 *net.*

REGENSBURGER MARIENKALENDER. Fifty-ninth Year. Frederick Pustet Co., New York and Cincinnati. 1924. Price, $0.25.

THE CABLE. A Novel. By Marion Ames Taggart. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 407. Price, $2.00 *net.*

SPANISH VERB BLANKS. Arranged by Cora Ysabel Guillou. Peter Reilly Co., Philadelphia; Hirschfield Brothers, London. 1923.